

#7  
**TEN  
SERMONS**

tending chiefly to  
the fitting of men for the wor-  
thy receiuing of the Lords  
Supper.

Wherein amongst many other holy  
instructions : the Doctrines of sound repen-  
tance and humiliation, and of Gods speciall fa-  
uours vnto penitent sinners, and worthy  
Communicants are largely and  
effectually handled.

*The six first, by I. Dod.*

*The foure last, by R. Cleauer.*

Whereunto is annexed, a plaine and learned  
metaphrase on the Epistle to the COLLOSSI-  
ANS, written by a godly and iudicious  
Preacher.

There is also set before the Sermons, a short Dialogue  
of Preparation : containing the chiefe points that concerne  
the worthy receiuing of the Lords Supper, taken for  
the most part, out of the Sermons following : and  
collected into a method for the benefit and  
ease of those that desire directi-  
on in this matter.

---

LONDON

Printed by *Williams Hall* for *Roger Jackson*, and are to bee  
sold at his shop, neere the Conduit in  
*Fleet-street*. 1609.



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TO THE RIGHT WOR-  
SHIPFUL, THE LADIE ANNE  
COPE WIFE TO SIR ANTHONY COPE

of *Hamwell*: and to her vertuous daughter the La-  
dy ELIZABETH COPE wife to Sir WILLI-  
AM COPE of *Hardwicke*, increafe of  
grace and all true hap-  
pinesse, &c.  
(\*)



**I**t is a thing better knowne,  
then well considered of, that  
in the mysticall body of Christ  
Iesus, euery member hath his  
seuerall office, whereon it must  
attend, the weakest as well as  
the strongest: and in the fa-  
milie of the great Ruler of  
heauen and earth, each seruant hath his seuerall ta-  
lent, which hee must imploy; the meanest, as well as  
the worthiest. To deny my selfe to bee a member of  
that body, a seruant of that family, I cannot without  
insurie to God and my selfe: To professe to bee such a  
one in word, and in deed to denie it, were no lesse dis-

## DEDICATORY.

honourable to my head, to my master; then discomfortable to my selfe. What then is to bee done? I bethought my selfe (for the auoiding of these rockes) what seruice I might performe, and in thinking, this which I haue now done, was offered to my consideration: whereby as an vnderling in Gods household, for want of greater abilitie, I haue done my best endeavour to put forth to the best aduantage others talents, which else (to the grieve of many) would haue beene hidden at least, if not vtterly lost. For the doing whereof, I had rather vndergoe the censures of such as are curious and carnally disposed, then deprive those of a benefite, that are religious and spiritually minded.

Let it not bee offensiue vnto your Ladships that I haue presumed to offer these Sermons vnto publike view, sheltered as it were, vnder your names: for I had sundry motiues which euē enforced me thus to do.

First, in regard of the matter therein contained, much of it being deliuered in your hearing, and all of it suting vnto your affections, whose religious care for the preparing both of your selues, and of those that depend vpon you, for the worthy receiuing of the holie Sacrament, is well knowne vnto those that are acquainted with your conuersation in Christ Iesus.

Secondly,

## THE EPISTLE

Secondly, in regard of the Authors, whose affection I perswade my selfe is such towards you, in sundry both Civill and Religious respects, that they would most willinglie consecrate themselves and their labours to your further building vp in Christ Iesus.

Lastly, in regard of my selfe, who for many speciall fauours receiued, doe acknowledge my selfe vnrequiteable indepted, and indissolublie bound vnto your Ladiships. And hauing nothing of mine owne of any worth whereby to testifie my vnfained thankfulnessse, I haue borrowed of others for this purpose, and withall annexed my hand-writing, that if my ingratitude should heereafter appeare, I might by a publike censure bee condemned and made ashamed for the same. Thus hoping for pardon of my boldnesse, and for fauourable acceptance of my good meaning in this behalfe, I humbly take my leaue, recommending your Ladiships to the Lord and to the word of his grace, who is able to perfect that good worke which hee hath begunne in you both.

Your Ladiships much bounden

and in all Christian duties

to bee commanded

JOHN WINSTON.

THE EPISTLES

Secondly, in regard of the Author, whose self  
I perceive my self is much concerned in  
having both Civil and Religious respects, that they  
would most willingly concur themselves and  
their labours to your further building up in Christ  
I hope.

Lastly, in regard of my self, who for many ye-  
ars have received, and acknowledge my self  
corruptible inbred, and inbredly bound to  
you. I desire, and have nothing of mine  
own of any worth worthy to testify my continued  
thankfulness. I have bestowed of others for this  
purpose, and will annex my best writing  
that if my ingratitude should be suspected, I  
might by a publick confession be condemned and made  
dishonest for the same. This being for pardon of  
my faults, and for favourable acceptance of my  
good meaning in this behalf, I should take my leave  
recommending you. I desire to the Lord, and to  
the word of his grace, who is able to perfect the good  
work which he hath begun in you.

Your faithful servant

John Winthrop

London

1634



*To the Christian Reader.*



Take not (good reader) to find in these Sermons an absolute discourse of this subject of preparation to the Sacrament : for that was not intended by the authors, but onely the excitement of their present auditors, as they saw occasion : whereby yet I doubt not but a Christian heart shall finde great furtherance in that worke of preparation.

Furthermore let it please the Reader to be aduertised, that the texts handled in this booke haue neither so many doctrines gathered from them, as the authors could haue done, nor so many vses enforced vpon the doctrines, but onlie such as were thought most meete for their present auditorie.

In this which I haue done, I had as the appro-  
A tion,



## To the Reader.

bation, so also the helpe of those that preached these Sermons following, for the reuising and perfecting of diuers things : yet so as their leasure could afford and therefore what defects foever shall be found in the maner of penning, let them bee imputed to mee (if the Printer bee not faultie) nor vnto them, who were content to put a finger, but not their whole hand to this worke.

John Winston.





# A SVMMARIE COLLEC- TION OF THE HEADS OF

Doctrines handled in the Ser-  
mons following.

## The Doctrines of the first Sermon on PROV. 28. 13.

1



*Hiding of sinne, hindreth all true prosperitie.*

2 *Hee that would haue pardon for his offences, must bring before God an acknowledgement of the same.*

3 *Hee that would bee assured of Gods fauour, must ioyne reformation with his confession.*

4 *Whosoever confesseth his faultis and endeauours to amend them, shall finde mercy from God, how sinfull soeuer hee hath beene in former times.*

## The doctrines of the second and third Sermons on ISA. I. 16.

1 *Whosoever would haue God to wash him with the blood of his sonne, must wash himselfe by godly sorrow.*

2 *Christians must haue regard to the manner of their good works, as well as to the matter.*

3 *All penitent persons must learne to doe well.*

4 *Every one must haue a principall care of the duties that*

## A brieft summe of the Doctrines

pertaine vnto him in his owne place.

5 Workes of mercy are very acceptable vnto the Lord.

6 In matters of Religion, men must hearken vnto God, and not vnto flesh and blood.

7 If wee become truly penitent, neither the greatnesse, nor multitude of our sinnes shall binder our saluation.

8 God looketh for truth not for perfection, at the hands of his children.

9 Those that haue soundly repented, shall not onely haue spirituall graces, but also corporall blessings bestowed vpon them.

## The Doctrines of the fourth Sermon

ON 2. CRON. 30. 18.

1 **I**T is the dutie of all gouernours to pray for them that belong vnto their charge.

2 Whosoever would receiue mercy from God in the Sacrament, must come with a sincere heart therunto.

3 So long as wee labour to keepe the substance of Gods worship willingly, though wee faile in some circumstances unwillingly, God will bee mercifull vnto vs.

4 God doth accept and will fulfill euery faithfull prayer that is made vnto him.

## The Doctrines of the fifth Sermon.

ON ISA. 55. 1.

1 The thirstie soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace.

2 Whosoever commeth to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplied.

3 The best things are best cheepe.

4 Nothing

handled in these Sermons.

- 4 Nothing can satisfie and content the minde but grace.

The Doctrines of the sixt Sermon on  
MATH. 22. 11.

- 1 God is the onely absolute king over all the whole world.
- 2 The Lord taketh notice of every guest that sitteth at his table.
- 3 It is not sufficient to come to Gods wedding feast, but wee must come as fit guests for so great a banquet, and so glorious a presence.
- 4 When God hath to deale even against sinners, yet hee dealeth in good and peaceable tearmes.
- 5 Sinners shall haue nothing to say for themselves when God entereth into iudgement with them.
- 6 The speciall time and place of the punishment of wicked men, is after this life in hell fire.

The Doctrines of the seauenth Ser-  
mon on PSAL. 119. 1.

- 1 Religion is the way to happinesse.
- 2 So much singleritie as any one hath, so much happinesse shall hee haue.
- 3 It is a marueilous great prerogative to bee freed from the bondage of sinne.
- 4 Nothing is superfluous that is done in obedience to Gods holy will.

The Doctrines of the eight Sermon  
on IOHN 6.

- 1 By faire speeches to vs, or courteous vsage of vs, wee

## A brieve summe of the Doctrines

ought not to bee staied from telling men their faults, when by our calling wee are required to admonish them.

2 Christ, Iesus is acquainted with the purposes of such as come to his seruices.

3 A man cannot bee both a worldling and a Christian.

4 They are most prouident for themselves, whose greaest labour is for grace.

5 The efficacie of the word and Sacrament is from Christ his owne hand.

## The Doctrines of the ninth and tenth Sermons on MARK. 14. 18.

1 Iesus Christ knew before what sufferings hee was to vndergoe.

2 They are likely to stand best who are most fearefull of falling.

3 No bands of kindnesse can make wicked men faithfull vnto godly men.

4 Wicked men fulfill the will of God to their owne condemnation.

5 All the delights and contentmentes of wicked men in this world cannot counteruaile their miseries in the world to come.

6 The efficacy of the Sacrament is from Gods owne hand.

7 Christ Iesus in the Sacrament by Corporall foode giueth a most sure possession of himselfe, and vniou with himselfe.

8 Christ in the Sacrament doth make vs a full meale.

9 Faithfull communicants at the Lords table come to bee enriched by Christ his legacie.

the manner of  
 confession must be of such  
 and partial point 29  
 counsel that you to  
 use to be such of which  
 could to be written from  
 should to be written from one  
 of more or  
 all must be brought forward  
 and I must be upon all

# Errata.

Page 5. Line 18. Read drowiness;  
 Page 18. l. 38. r. full sore  
 Page 23. l. 6. r. thus.  
 Page 35. l. 4. r. maine  
 Page 39. l. 27. leave out id est.  
 Page 69. l. 2. r. other  
 Page 75. l. 6. r. found  
 Page 85. l. 18. r. must not  
 Page 101. l. 5. r. posterity  
 Page 107. l. 12. r. impenitent  
 Page 143. l. 9. r. grosse  
 Page 144. l. 3. r. all  
 Page 133. l. 3. r. released  
 Page 147. l. 3. r. beloned  
 Page 149. l. 16. r. pay  
 Page 150. l. 27. r. it  
 Page 157. l. 2. r. condemned  
 Page 163. l. 18. r. end l. 29. r. should

Page 167. l. 6. r. distastefull  
 Page 112. l. 9. r. him  
 Page 117. l. 24. r. grace  
 Page 126. margent r. Iosua  
 P. 1. l. 11. r. blessed man where are declared  
 p. 12. l. 10. r. make account  
 p. 13. l. 3. r. tribulations  
 p. 15. l. 15. r. destroy  
 p. 22. l. 23. r. as finde  
 p. 24. l. 35. r. knife  
 p. 33. l. 37. r. make good  
 p. 35. l. 2. r. tongues & l. 4. r. against all, &c.  
 p. 4. l. 36. r. and such like sensuality.  
 P. 41. l. 2. r. ambitious desire of aduance-  
 ment or to become great men.  
 P. 47. l. 8. r. labour  
 p. 55. l. 36. r. so in this will  
 p. 59. l. 31. r. payson

to be over <sup>A</sup> ~~actions~~ in coming  
 in the sight of god  
 gratia our <sup>sin</sup> ~~sin~~  
 mem from to be suffered — 56

<sup>D</sup>  
 required of <sup>sin</sup> ~~sin~~ 29  
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 due off <sup>sin</sup> ~~sin~~ 29

make <sup>B</sup> ~~informed~~ <sup>for</sup> ~~for~~ 39

<sup>E</sup>  
 effort of <sup>sin</sup> ~~sin~~ 22  
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upon <sup>C</sup> ~~not~~ <sup>before</sup> ~~before~~ <sup>mission</sup> ~~mission~~  
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 upon <sup>gloriously</sup> ~~gloriously~~ <sup>and</sup> ~~and <sup>30</sup> ~~30~~  
 upon <sup>gloriously</sup> ~~gloriously~~ <sup>and</sup> ~~and <sup>30</sup> ~~30~~~~~~~~

<sup>F</sup>  
 no faith without <sup>morning</sup> ~~morning~~ <sup>for</sup> ~~for~~ <sup>sin</sup> ~~sin~~



How to go from into one  
of learning the now 63.

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 Moura de outro 118

ms. f. <sup>K</sup>unio 10 go - 79

L  
works of them: that are lawless  
79

M  
 6. after we to reformation 39  
 of James 39  
 for the pontifical return a call 41  
 to on God infant mercy of Christ  
 done of 70  
 in the after and sydenham 72

N. stretching of time 25

seta sunt **Q**uod tollit hunc alioquin  
 hunc oblationem. hinc est autem  
 propositio — p. 100

**P.** *confess*  
 proposing in *scribble* a for  
*pleasure of god*  
**Z.**  
 professing against rebellion in  
 corruption  
 penitent *prophets* *prophets*  
 by the *prophets* *prophets*  
*prophets* *prophets*  
**Q.** *prophets*  
 proposing of good and honest

R<sup>e</sup>pentance will force it no  
compensation & payment  
it is how no form of room no  
payment 36  
no form of repentance without me  
redemption and forgiveness

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us from all true profficiency  
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Sin must become mixt alw<sup>ays</sup>  
- fore ever more so  
I have findd a way  
to endure 159

W<sup>e</sup> by making two things but  
what making is required of  
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of our classing



A  
BRIEFE DIA-  
LOGVE CONCERNING  
PREPARATION, FOR THE  
WORTHIE RECEIVING

of the Lords Supper, taken for  
the most part, out of the Ser-  
mons following.

( \* \* )



*What is the Lords Supper?*

It is a Sacrament of the e- Math. 26. 28.  
ternall couenant, whereby  
through the vse of bread and  
wine, rightly administred, and  
faithfully receiued, the soules  
of them that are ingrafted into  
Christ, are spiritually nour-  
ished vnto eternall life.

Iob. 6. 27. 54.  
&c.

*What then is required of those  
that will be partakers of this bea-*

*nenly food at the Lords table?*

They must be prepared as meete guesstes for such a ban- Math. 22.  
quet. 1. Cor. 11. 28.

*For the better attaining to this preparation, how many things  
are there to be considered?*

Three: first, what is to be done before the partaking of  
it. Secondly, what at it. Thirdly, what after it.

*What is that which must be done before?*

There must be 1. an examination how fit wee are to re-  
ceiue. 2. A premeditation of the benefits that wee are to re-

B

ceiue.

## *A Dialogue of Preparation*

ceiue. And 3. faithfull and seruent prayer for Gods blessing vpon our examination, premeditation and receiuing.

*Of what points are we to examine our selues?*

1  
**Examination.** First, in generall, whether wee bee of the number of the faithfull, and haue in vs the life of grace: for otherwise wee are vtterly vnfit to be partakers of the Lords Supper, which is appointed for food to continue spirituall life where it is, and not to worke it where it is not: to bee for nourishment vnto Gods children; but for the bane and destruction of dogs and swine, that dare presume to meddle with the same.

2  
Secondly, wee must examine our selues more particularlie.

*Concerning what matters?*

Whether wee haue attained vnto a competent measure of repentance, knowledge, faith, and loue: which if we can finde in our selues, we may resolute our hearts in that point of general examination, and conclude, that we are within the couenant of grace, and haue communion with Christ Iesus, and therefore are in state to be communicants at his table.

*How should we trie our selues in the matter of repentance?*

1  
**Repentance.** Wee must examine, 1. whether wee haue at any time carefully sifted our hearts and behauiour, to finde out as many of our corruptions as possibly we could. 2. Whether we haue beene, and are hartily sorrowfull for the same. 3. Whether wee haue rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And 4. whether wee purpose and resolute for euer hereafter (through Gods gracious assistance) to reforme both our hearts and waies:

*Is there any necessitie of that searching of our selues?*

1  
**Searching.** Yes verily: for otherwise wee shall bee found hid-ers of sinne, which hindreth all true prosperitie, and argueth plainlie that there is in vs a loue of iniquitie, and abundance of hypocrisie, which will keepe vs from reaping benefit by the word or Sacrament.

See the Sermon on Prou. 28. 13.

Doct. 1.

Iob. 20. 13.

*Whereby should we trie our selues to the intent we may come to a more full and particular sight of our corruptions?*

plal. 119. 59.

By the law of God, which is, the true touch-stone: examining

amining our selues by every commandement, that so wee may discern, if not all, yet the most part of the corruptions of our soules, and errors of our liues: and for our more orderly proceeding herein, we may vse this direction following; wherein are set downe the chiefe heads of most of the sinnes against euery commandement.

*Sinnes against the first Commandement.*

- 1 **A** Theisme, which is, when men either thinke there is no God, or liue as if there were no God. If any desire prooues of Scripture for these particular sinnes mentioned. he may vse the helpe of M. Dods booke on the commandments: or of the True watch, where many of these are touched.
- 2 Idolatrie, which is, the hauing of a false God.
- 3 Ignorance, vncapablenesse of knowledge, errors, & heresies.
- 4 Forgetfulnesse of good things, especially of those that most concerne vs, and chiefly at that instant when we should make vse of them. 2. Remembring of euill things, especially of those that may most corrupt vs; and chiefly then, when wee should be most free from the thought of them.
- 5 Vnwillingnesse vnto good things, principally to the best: readinesse vnto, and wilfullnesse in euill, especially the worst. 2. Impatiencie vnder crosses.
- 6 Distrust of Gods power, mercie, &c. promises, and providence, whence carnall feares are wrought and cherished, and the true feare of God is expelled and banished.
- 7 Presumption vpon Gods mercie.
- 8 Carnall confidence in wit, learning, wealth, strength, friends, &c. thinking our selues the better or safer simply for them: whence ariseth pride, and securitie.
- 9 Too much loue of euil: as also of our selues, our friends, our pleasure, profit, credit, &c. 2. To little loue of God and of goodnesse, of Gods seruants, and seruices.
- 10 Hatred of God and goodnesse. 2. Want of hatred against our owne, and others sinnes.
- 11 Abundance of worldly sorrow, shame and discontentment, 2. want of spirituall griefe, and indignation against our owne and others transgressions. 3. Not lamenting for the calamities of Gods people, priuate, or publike.
- 12 Immoderate carnall mirth: too little spirituall ioy.

13. Hardnes of heart, benumbednes of Conscience : or hellish terrors, and accusations, proceeding from doing things either without, or against the rules of the word.

*Sinnes against the second Commandement.*

1. **B**ase and vnwarranted conceits of God, as when wee frame any image of him in our minds.
2. Worshipping of images.
3. Adoration of Angels or Saints, obseruing holy daies in deuotion to them, swearing by them, &c.
4. Approbation of Idolatrie by presence, speech, gesture, silence, keeping of superstitious relikes and monuments, keeping companie with Idolaters, &c.
5. Neglect of any of Gods ordinances, as of preaching, hearing, reading, meditation, conference, the vse of good bookes, and of good companie, of priuate and publike prayer, fasting, making of vowes, &c.
6. Superstitious fasting, rash vowes, breach of lawfull vowes, abuse of lots, &c.
7. Want of sorrowe for being borne of Idolatrous forefathers.

*Sinnes against the third Commandement.*

1. **P**rofession ioyned with profanenesse, whereby Gods name is dishonoured.
2. Abusing of Gods word, by 1. fruitlesse speaking of it. 2. framing iests out of it, or against it, 3. maintaining of sin by it, 4. applying it to charming, &c.
3. Abusing the names or titles of God. 1. By admiration, as by saying in our common talke, O Lord, oh Iesus, &c. 2. by cursing &c.
4. Swearing vainely, outragiously, falsely, &c.
5. Blaspheming.
6. Taking a lawfull oath without due reuerence and consideration.
7. Praying without faith, feeling, reuerence, serueny,

not waiting for an answer &c. asking euill things : aiming, more in our requests, at the relieuing of our necessitie, then at the aduancement of Gods glorie.

8 Hearing, reading, meditating, conferring, singing of Psalmes, and receiuing the Sacrament without preparation, attention, reuerence, delight, and profit.

9 Light passing ouer of Gods great workes of creation, preseruatiō, redemption, as also of other his mercies, and iudgements.

10 Abuse of our Christian libertie, to the hardening, insinaring, peruerting, or iust greeuing of any.

*Sinnes against the fourth Commandement.*

1 **N**eglect of preparation for the Sabbath before it come, and of fitting our heartes for holy seruices when it is come.

2 Profane absence from, or vnfruitfull presence at Gods ordinances.

3 Excessiue eating and drinking, which causeth drunkenness, and vnfitnesse for Gods worship.

4 Doing any ordinarie worke of our calling.

5 All recreations which distract.

6 Vaine and worldly speeches, and thoughts.

7 A secret desire that the Sabbath were ouer.

8 Neglect of calling our selues or others to a reckoning after holic exercises.

9 Giuing libertie to our selues in the night before the whole Sabbath be ended.

*Sinnes against the fifth Commandement.*

*Sinnes of all inferiours in respect of their superiours.*

1 **W**ant of reuerence inward or outward. 2. Neglect of praier, 3. and of humble submission.

*Sinnes of all Superiours.*

1. Want of loue. 2. Failing in praier, 3. and in giuing good example.



## A Dialogue of Preparation

*Sinnes of Children in respect of their Parents.*

- 1 Disobedience,
- 2 Murmuring at their parents corrections, though vniust.
- 3 Contemning of them for any defect of body or minde.
- 4 Vnthankfulnesse in not releecuing them, not standing for their deserued credit, &c.

*Sinnes of Parents.*

- 1 Negligence in not instructing their children betime.
- 2 Not correcting them till it bee too late: or doing it with bitternesse, without compassion, instruction and praier.
- 3 Giuing them ill example.
- 4 Neglect of bringing them vp in some lawfull calling.
- 5 Not bestowing them timely, and religiously in mariage.
- 6 Light behauiour before them, and too much familiaritie with them, whereby they become vile in their eies.
- 7 Louing beautie, or any outward parts more then Gods image in them.
- 8 A sin peculiar to the mother is, refusing to nurse them.

*Seruants sinnes in respect of their Governours.*

The three first sinnes of children may be in seruants,  
as also these that follow.

- 1 Idlenesse in their calling.
- 2 Vnthriftinesse and vnfaithfulnes in dealing with their Masters goods and affaires.
- 3 Stealing, priuy defrauding of them, &c.
- 4 Eie-seruice.

*Diuers sinnes of Parents are found in Masters,  
as also these that follow.*

- 1 Vnaduised entertainment of sinfull seruants.
- 2 Not vsing religious exercises with them: not admonishing nor correcting them, or doing it in an ill manner: greecuing more when they faile in their businesse, then when they are slacke in Gods seruice.
- 3 Not recompensing their labours, by giuing them a due reward when they are with the, & when they part frō them.
- 4 Neglect of them in sickenesse: vniust stopping of their wages for that time.

5 Not releecuing them (if they be able) in their age, who haue spent their youth in their seruice.

*Sinnes of the wife in respect of her husband.*

1 Failing in reuerence, which appeareth in froward looks, speeches or behauiour.

2 Disobedience in the smallest matters.

*Sinnes of the Husband.*

1 Not dwelling with his wife.

2 Neglect of edifying her by instruction and example.

3 Denying her comfortable maintenance, and imployment.

*Sinnes common to them both.*

1 Want of loue.

2 Bewraying one anothers infirmities: discouering each others secrets.

3 Ielousie. 4. Contention.

*Sinnes of the people in regard of their Ministers.*

1 Disobeying and opposing against their doctrine.

2 Denying them competent maintenance.

3 Not standing for them when they are wronged.

*Sinnes of Ministers.*

1 Slackenesse in preaching. 2. Vnprofitable or hurtfull teaching. 3. Giving ill example.

*Sinnes of Subjects.*

1 Rebellion, 2. refusing to pay dues.

*Sinnes of Magistrates.*

1 Carelesnesse in establishing and promoting true religion, 2. of maintaining peace, and providing that malefactors may be punished, and wel-doers be encouraged.

*Sinnes of Inferiours in gifts or age.*

1 Not acknowledging, nor reuerencing, nor imitating the graces of their Superiours.

2 Despising of the aged.

*Sinnes against the sixth Commandment.*

1 **R** Ashanger, enuy, hatred, malice.

2 Brawling, reuiling, threatening, and prouoking of others.

- 3 Fighting.
- 4 Cruelty in punishing, oppressing, &c.
- 5 Murdering of our selues or others, or consent thereto.
- 6 Immoderate worldly sorrow : neglect of Physicke, of wholesome diet and exercise, surfeting, and drunkennes, all which are enemies to the health and life of man.
- 7 Cruelty to our owne, or others soules.

*Sinnes against the seventh Commandement.*

- 1 **A** Dulterie, fornication, incest, rape, Sodomie.
- 2 Al wantōnes, secret or open, alone, or with others
- 3 Nocturnall pollutions, lustfull dreames, &c.
- 4 Vnholy mariages, in regard of religion, age, neerenes of blood, want of parents consent, &c.
- 5 Abuse of the mariage bed, <sup>5</sup> natural separat. 6. Leu. 18. 19. not obseruing the time of <sup>2</sup>solemne humiliation.
- 6 Nourishing of the causes and occasions of wantonnesse, as impure lustes, surfeting, drunkennesse, Idlennesse, lasciuious apparell, society with lasciuious persons, leaud bookes, songs, or speeches : wanton lookes, pictures, stage-plaies, dancing, dalliance, &c.
- 7 Wearing apparell contrarie to our sexe.
- 8 Vnlawfull diuorce.

*Sinnes against the eighth Commandement.*

- 1 **C**ouctousnesse, and all desire of our neighbour goods, albeit through feare or shame wee cannot get them.
- 2 Church-robbing.
- 3 Robbing of our selues by wastefulnesse in diet, apparell, gaming, &c. by idlennesse, vnaduised suretiship, nigardlinesse, &c.
- 4 Robbing of others, taking away the smallest things, 1. by fraude, 2. vncharitable inclosure, 3. dealing wrongfullie with the goods of the deceased, 4. deceite in buying and selling, 5. withhold'ng, either things committed vnto

vs, or things found, lent, earned, or otherwise due.

5 Not making of restitution.

6 Counselling, or consenting to others in theft.

*Sinnes against the ninth Commandment.*

1 **F**alse-witnesse-bearing in publike or priuate, or consent thereunto.

2 Railing, spreading abroad, or listening to false reports of tale-bearers.

3 Rash suspicion, hard iudging, interpreting things in the worst sense.

4 Aggravating, and discouering others infirmities without care of their credit, others edification, or our owne good.

5 Flatterie.

6 Lying, though in iest, or to a good end.

7 Boasting.

8 Iniurious charging of our selues to be hypocrites in time of temptation.

9 Want of care, of our owne, and others good name, that God might haue more glory.

*The breach of the tenth Commandment: by,*

**M**ultitudes of euill thoughts and motions against our neighbours, and scarcity of such as are good.

*When we haue attained to a particular sight of our many and greuous iniquities and transgressions, what is further to be done of us?*

We must labour to bring our hearts to true sorrow and contrition for the same.

*What use is there of that?*

It is very requisite in diuers respects; it beeing a speciall meanes to purge our soules from the pollution of sinne, to moue the Lord to haue compassion on vs, and plentifully to poure downe his mercies vpon vs; without which, it is certaine there is no sound repentance in vs, nor mercy to be expected from our God.

2. Godly sorrow.

See the Sermon. on Isa.  
1. Doct. 1.  
Iam. 4. 8. 9.  
Iere. 4. 14.  
Ioel. 2. 13.  
Zacha. 2. 10. &  
Chron. 13. 1.

*Sith it is so necessarie, shew mee how it may be gotten*

First, we must beseech the Lord (from whom proceedeth e-  
uery good and perfect gift) to worke it in our hearts.

Secondly, wee must vse all good helpes to stirre vp our  
selues thereunto: as,

Neh. 9.  
Psal. 51.

1 To call to minde the multitude, and grieuousnesse, and  
offensiuensse of our sinnes, together with our long continu-  
ance therein : aggravating them by euerie circumstance to  
make them more odious to our soules.

Eccles. 7.

2 To goe to the house of mourning, and to make vse of e-  
uery stroake of God, as well vpon others, as our selues.

3 Not only with patience to endure, but with earnestnesse  
to intreate, and with gladnesse to accept of the helpe of such  
as haue broken hearts themselues, and so are more able and  
skilfull to pierce and wound the soules of others.

4 When by our owne sifting, and others faithfull dealing,  
our hearts are touched with some remorse, let vs seriously  
and thoroughly ponder vpon the infinite mercie of God the  
father, in giuing his sonne, and of Christ Iesus in giuing him-  
selfe for vs, who by reason of our sinnes were deadly enemies  
vnto him: the consideration whereof cannot but moue our  
heartes to relent, vnlesse they be altogether flintie, and hard  
asan Adamant.

X.

*When our hearts are touched with inward griefe for our speci-  
all corruptions, what is to be done in the next place?*

3. Confession  
Prou. 18.  
See the 13.  
Sermon.

We must bring them in an holie confession before God.

*What motives are there to induce vs so to doe?*

Doctr. 2.  
1. Iohn 1. 9.  
2. Sam. 24. 12.

Diuers : for;

1 Without this there is no promise of pardon of sin, nor  
indeede any godlie sorrow, or sound repentance for sinne.

2 This is a souereigne preseruatiue against relapses, as may  
be seene in *Dauid, Peter and Paul,*

Dan. 9. 19.  
Nehem. 1. 5. 6.

3 This is an effectuell means to quicken our heartes vn-  
to praiere.

4 Hereby God is much glorified in his Truth, Mercie and  
Iustice. *Iosua. 7. 19.*

*Seeing this acknowledgmen of sinne is so needfull, declare how it  
must be performed?*

These

These rules must be obserued therein.

First, that it proceed from a good roote, *Viz.*

1 From an vtter hatred of sinne: not from wearinesse vnder the crosse, as in *Pharaoh*, nor from some sudden passion, as in *Saul*.

2 From hope of mercie: for if that be wanting, wee shall neuer rest on God for pardon. *2 Sam. 14. 19.*

Secondly, that it be made in a good manner, *Viz.*

1 Hartilie and sincerely, not coldly and hypocritically.

2 Particularly and with enumeration of our speciall and most beloued sinnes; as in *Paul*, and *Ezra*. *Ier. 31. 19.*

*What will follow vpon such a confession?*

A desire of generall reformation, and a full purpose to abandon the allowance of euery infirmitie, and the practise of euery grosse sinne.

*How may this reformation be attained vnto?*

1 We must constantly and carefully auoid all the occasions of sinne, and be most ieaious of our selues where wee are most prone to be ouertaken.

2 We must conscionably and continually vse al the meanes of goodnes.

3 When we are ouertaken through infirmitie, we must presently and hartely lament our fall, and seeke a reconciliation.

4 If these meanes preuaile not, wee must binde our selues by a solemne vowe, to striue against our principall sinnes, and most dangerous corruptions.

*What other notes are there besides these already spoken of, whereby wee may be assured that our repentance is sound, and that our hearts doe not deceiue vs therein?*

These following.

1 If we be vniuersall in our obedience, desiring to practise or forbear whatsoeuer God would haue vs: not giuing a dispensation to our selues for the committing of any sinne, or for the omitting of any dutie, but disliking all manner of euill, both in our selues and others.

2 If we increase in goodnes, neither waxing worse, nor standing at a stay, but daily getting ground of our corruptions.

4  
Reformation.  
See the Sermon on  
Prou. 28.  
Doct. 3.  
Act. 19. 18.  
Iia. 1. 16.

Notes of  
sound repentance.  
Psal. 119. 6.  
See the Sermon on that  
plate.  
Doct. 2.  
Psal. 13. 14.



Job 31.1.&c.  
1. Cor. 4.3.

3 If in all our intents and actions, we looke vnto the Lord, as the searcher of our hearts, and the trier and rewarder of our workes : not discouraging our selues whatsoeuer men thinke, or speake of vs and our doings, so that God doe approue of vs and them : nor contenting our selues with mens approbation, when the testimonie of God is not for vs.

4 If we like best, and desire most that companie in priuate, and that teaching in publike, where our speciall corruptions shall bee roundly, and wisely, and mercifully reproofed and inuicied against, and the duties wherein wee come shortest, most earnestly pressed, and stood vpon. Neither falling out with those that admonish vs, nor denying, cloaking, excusing, or extenuating our faults.

*What else is required in a worthy receiuer?*

2  
Knowledge.

A competent measure of knowledge, so that hee be able to discern between the elements, and the Lords body and blood : taking euery thing in it owne nature and kinde : not confounding the signe with the thing signified, nor putting no difference betweene the Sacramentall, and common bread, but vsing each of them in the manner appointed by Christ, and with such reuerence as is due vnto them, and to that end for which they were ordained ; namely, the commemoration of Christ his death, and our neerer and fuller communion with him.

*What further examination must wee vse, before our communicating at the Lords table?*

3  
Faith.  
Heb. 11.6.  
Rom. 14.23.

Wee must trie whether we haue faith, or not : without the which it is impossible to please God, and whatsoeuer wee doe is sinne.

*What then is to bee beleeued concerning this particular ordinance?*

See the 3. Ser-  
mon on  
Mar. 14.  
Doct. 7.

That it is ordained of God not onely to bee a signe to signifie, and represent ; but a scale also to confirme, and an instrument to exhibit Christ with al his merits vnto euery beleeuers.

*Why is loue vnto men required in all faithfull receiuers?*

4  
Loue.

First, because being destitute of that, wee cannot be assured of Gods loue vnto vs, nor of our loue vnto him.

I  
1. Iohn 3.

Secondly, we cannot with any confidence expect at the Sacrament

erament a generall acquittance from all our debts vnto God, except we in oue, can passe by small offences in our brethren.

Math. 18. 35.

Thirdly, the Lords Supper is ordained as a scale of the mutuall fellowship, and communion of Gods people, as with their head Christ, so with one another.

3

*What rules are we to obserue in loue?*

First, if any indignitic, or iniurie haue beene offered vs, we must forgiue, and forget the same, and ouercome euill with goodnetie: louing them that hate vs, and praying for them that speake and practise euill against vs, at least desiring and struing so to doe.

See the Sermon on Isa. 1.  
Doct. 2.  
Math 18. 35.  
Rom. 12.  
Math. 5.

Secondly, if we haue done wrong vnto others, we must vndoe it againe: otherwise our sacrifice and seruice cannot bee accepted.

*But what if those whom we haue wronged be farre off, that we cannot seeke vnto them: or will not yeeld to a reconciliation when it is sought for?*

God will accept of our true and vnfained desire in that behalfe, when a reconciliation is desired, but occasion denied; and if others will not bee pacified towards vs, it is their fault, and not ours, neither must that keepe vs from the Sacrament.

*Thus much concerning examination.*

*What is that Premeditation which much be vsed?*

It is a serious consideration of the benefites which we are to receiue by Christ Iesus.

Premeditatio.  
2

*What are those?*

They are set downe in the new couenant (whereof the Lords Supper is a scale) and they may be reduced to these heads.

Ezek. 36. 27.  
Ier. 31. 31.  
See the Sermon on Psal. 28.

1 First, freedome from all maner of euill whatsoeuer, whether of sinne or misery, in this life or in that which is to come.

Doct. 4.  
and that on psal. 119.  
Doct. 1.

2 Secondly the enioyment of all good things.

1 In this world: and that

- 1 For the inward man
  - 1 Perfect iustification.
  - 2 True sanctification.
- 2 For the outward man
  - 1 A good name, estate,
  - 2 safety, health, &c.

3 In the world to come, all manner of happinesse.

Having thus examined our selves concerning our repentance, knowledge, faith and loue, and used premeditation of the benefices that are to be expected of all worthy receivers, what remaineth further to be done by vs?

3  
Prayer.

Wee must before our approaching to the Lords table, earnestly beseech his maiestie to giue a blessing to those our in-deauours: and where we haue come short in fitting our selves, weare to intreat him to pardon it; to accept of vs in the mediation of his deare sonne; and to make a supply of all our wants, of his rich mercy and free grace.

But what if a man finde that he commeth very short of that examination, and preparation that is required, were hee not better to absent himselfe from the Sacrament, till he be better fitted?

See the Ser.  
mon on 2.  
Chron. 30.  
Doct. 2. 3.

In no wise: for if he be vp-right-hearted, though neuer so weak, the Lord will accept of him. And if he feeble his sicknesse to be grieuous and dangerous, he hath the more neede to hasten to the Physitian: neither is staying from Gods Ordinance a meanes to better his estate, but rather to make him worse, and to pull Gods heauie iudgements vpon his soule and bodie. Num. 9.

Thus much concerning the duties tending to Preparation before our receiuing.

How must we be disposed in the present act of receiuing?

How wee are  
to be disposed  
in the act  
of receiuing.

Wee must present our selves with reuerence before the Lord, setting our senses and our faith a worke, and heedful-ly meditating on these 4. things.

Isa. 53.

1 First, when we see the bread broken, and the wine powdered out, we must consider of the bitter passion of Christ Iesus, who was wounded for our transgressions, and broken for our iniquities: who encountred with his fathers wrath, and with Satan, death and hell; and for our sakes in particular sustained such wofull terrors in his soule, and torments in his body, that he cried out in the bitterness of his heart, *my God, my God, why hast thou forsaken me*; and at length, shed forth his most precious blood for the pacifying of his fathers displeasure, and the satisfying of his infinite iustice. And withall wee should seriously ponder vpon the inconceivable loue of God the father, in giuing his onely and welbeloued sonne, to suffer

fer such vnspeakeable tortures for vs, who were cursed rebels against him : and thence bee drawen to thinke on the hai-nousnesse and odioufnesse of our sinnes, which so farre incen-sed the Lords wrath and indignation, that nothing could quench the flame thereof, but onely the precious blood of his deere sonne.

Secondly, when we see the minister distributing the bread and wine, we are to consider, that as those outward elements are offered vnto vs by man : so Christ Iesus with all his bene-fits is offered vnto vs by the blessed Trinitie.

Thirdly, when we reach forth our naturall hand to receiue the bread and wine, we must withall reach forth the hand of faith to apprehend and lay hold of Christ.

Fourthly, in eating the bread, and drinking the wine, we must apply Christ with all his merits particularly vnto our selues, and be assured that as that bread and wine are made the nourishment of our bodies ; so Christ his body and blood are made the nourishment of our soules : and as certainly as the bread and wine are made one substance with vs, to strengthen our bodies and to refresh our hearts, so surely Christ is made one with vs, and we with him, and then our soules shall bee strengthened, and our hearts spirituallly reuiued ; either pre-sently in the very act of receiuing, or afterwards in due time, when wee shall stand in most neede of comfort. And therefore in assurance of faith wee should stirre vp our hearts to expect all the forenamed benefits, of remission of sinnes, and sanctifi-cation of our natures ; together with the fruition of all neces-sarie outward blessings, and the remoouall of all hurtfull crof-fes.

*Wee were it for vs indeed, if wee could looke for these things to be bestowed vpon vs : but the greatnes and multitude of our sinnes is such, that we iustly feare they will keepe good things from vs.*

This doubt should not perplexe, nor trouble vs, if wee bee truly penitent for all our transgressions : for Christ hath paid for many and great sinnes, as well as for fewer and lesser : and through him the Lord is ready to pardon all, and all man-ner of iniquities, as well the greatest of them, as the smallest : and if once our sinnes bee done away, all the fore named bene-

See the Ser-  
mon on Isa. 1.  
Doct. 7.  
1. Iohn 1. 9.  
Ezek. 36. 25.

benefites, doe of right belong vnto vs.

*Thus much concerning the meditations that are needefull in the very act of receiuing.*

*What is to be done after our receiuing?*

3  
What to bee  
done after  
our receiuing

2

1 First, wee must giue hartie thanks vnto the Lord for this inestimable benefit which we haue receiued in being partakers of the Lords supper.

Secondly, wee must carefully marke how wee speed, and what successe we finde; and if the Lord afford vs present comfort, wee must bee much more thankfull, and endeaour by all good meanes to nourish and cherish the same; and if wee misse of it for that time, wee must notwithstanding giue God the glorie of his truth in making good his couenant, and euerie part thereof; and therefore with confidence and constancie waite and pray for the blessing: resolving with our selues (euery one in his owne soule) that as sure as God is true and faithfull in his promises, wee shall in the fittest season, reape fruite and profit by his ordinance which in conscience and obedience vnto him, we haue been partakers of. In which regard, euery particular beleeuer may boldly speake, in this, or the like manner vnto his owne soule: I haue with as great vprightnesse as I could, communicated at the Lords table, and there receiued the seale of the euerlasting couenant of grace, and therefore shall it assuredly bee performed vnto mee: and albeit my faith, and assurance of Gods fauour bee but weake, it shall be strengthened; and whatsoeuer Satan, or mine owne deluded conscience tell me, all mine iniquities are pardoned and couered, and I am at this very instant, as free from sinne in Gods account, as Adam was before his fall, and as the Saints and Angels are now in heauen; yea as Christ Iesus himselfe is, I being a member of his mysticall bodie.

Psal. 32.

And so for Sanctification, though I be tainted with much ignorance, with many errors, with bad affections and euill actions; yet the Lord according to his couenant, will reforme all, and giue me a minde to know him, and his will; and a memory to hold fast what I know: hee will giue me a heart to loue him, to feare him, and to obey his commandements, I shall haue Christs power to strengthen and vphold me, his  
wif.

wisdome to instruct and direct me, & his spirit to work al need-  
ful graces in me; so that all the powers of hel shal neuer be able  
to preuaile against mee, much lesse shall the afflictions of this  
worl d be able to separate me frō Christ Iesus. I need not feare  
any euill : For all shall worke together for the best vnto mee:  
neither can I want any thing that is good, for *God hauing giuen* Rom. 8.  
*vs his sonne, how shall hee not with him giue vs all things?*

Thirdly, wee must determine and endeouour to lead a new 3  
life, bringing foorth the fruits of repentance, faith and loue  
more abundantly then in former times, as hauing renewed  
our couenant with the Lord for that purpose : and therefore  
when wee finde any sinnefull motions stirring within vs, wee  
should reason thus, did I not at the Sacrament vowe and coue-  
nant with God to strue against all manner of corruptions? and  
did I not receiue the seale of the couenant in assurance that I  
should haue power and strength against them? why then  
should I yeelde vnto them? why should I bee any longer in  
bondage vnto them? nay, I will not serue sinne in the lusts  
thereof, but will resist it, and by the power of Christ, I shall  
get victorie ouer it : for the Lord hath said that *sinne shall not* Rom. 6. 14.  
*haue dominion ouer vs.*

So also when we finde wants and imperfections in our best  
seruices, as coldnesse in praier, distractions in meditating,  
vnfruitfulnesse in hearing, deadnesse in singing of Psalmes,  
&c. As also impatiencie or fainte-heartednes vnder crosses,  
disgraces, persecutions, &c. Let vs then relieue our selues  
with these or the like meditations: was I not lately at the Lord  
table where I receiued a pledge of my ingrafting into Christ,  
who is the true vine; and is there not in him sufficient Iuice of  
all good graces to bee deriued to euery branch that is in him;  
and is not the second Adam as able to conuey his vertues into  
mee, as the first Adam was to conuey his corruptions? why  
then should I not seeke to him in assurance of obtaining  
strength to doe and suffer whatsoeuer hee will haue me? yes,  
I will runne vnto him, and craue power and abilitie from him,  
and asking I shall obtaine; for he hath said it that will neuer  
falsifie the least part of his truth.

*May it not then be concluded, if immediately vpon the receiuing*

D

of



*of this Sacrament we grow worse then we were before, that we cannot  
unworthily shereunto?*

Yes verily : if we be indeede worse, and not in our owne conceits onely, it is sure that there was some sinne or other vnrepēted of, lying vpon our consciences, which caused Gods ordinance to be ineffectuall. Indeed the worthiest receiuers, in their owne imaginations, and through Satans false suggestions, seeme vnto themselves to be worse, (when in truth they are not so) because they feele their corruptions stirring more violently, and temptations rushing vpon them more fiercely then euer before : but this is so farre from being an argument of vnworthy receiuing, that if they set themselves to resist in this combate, there can be no more euident testimony of their worthy receiuing: for now that their sin hath had a deadly blow, it beginneth (like a madde bull in the same case) to rage more furiously; and Satan being dispossessed of his holds, plyeth his businesse with new and fearefull assaults; and therefore such haue no cause at all to be dismayed, but rather very great cause to bee comforted.

*But (will some say) what shall I thinke of my selfe in this matter, when I finde that whereas I resolved vpon new obedience, I come still farre short of that which I am desirous to performe?*

You neede not discourage your heart for all this : the sight of your imperfections argueth that your eyes are more enlightened then in former times, and that you haue gotten an humble and lowly conceit of your selfe, and your good deeds, which are things very pleasing vnto God : neither doth hee require such strict obseruation of the commandements, as that we should obey them in perfection, but onely that wee should consent in our hearts, and labour in our practise to yeeld obedience thereunto : which if we can doe, the Lord will graciously accept of vs, and of those duties which we performe, seeing that we faile not in the substance of his seruice, but onely in some circumstances, and that full against our willes.

( \* \* )

See the Ser-  
mon on Isa. 1.  
Doct. 8.

See the Ser-  
mon on  
2. Chron. 30.  
Doct. 3.

## The first Sermon of the Lords Supper.

PROVERBS. 28. VERSE 12.

*Hee that hideth his finnes shall not prosper : but hee that  
confesseth and forsaketh them, shall haue mercy.*



He drift and purpose of these words is,  
to stirre vp all men to true repen-  
tance : whereunto that they might be  
the sooner induced, and therein better  
directed, hee sets downe,

First, the danger of impenitent per-  
sons, whose proprietie is to hide their  
sins : concerning whom, he pronoun-  
ceth, that they *that hide their sinne shall not prosper* : so long as  
sinne is couered, it prospers in the soule : and so long as sinne  
thriues in the soule, there can bee no true prosperity in the  
state, either for inward or outward things.

Secondly, the happinesse of penitent persons : *they that finde  
mercie* : whatsoeuer their iniquities haue beene, they shall bee  
receiued into Gods fauour, and finde all the frutes thereof, so  
that they testifie the soundnesse of their repentance by the  
performance of these duties following, to wit,

That they come to a plaine and sincere confession which is  
opposite to the former hiding : and

Secondly, that they grow to a generall reformation in these  
words *(and forsaketh them)*

Verse 12. *Hee that hideth his sinne shall not prosper, &c.*

From these words this doctrine evidently ariseth : that the

Doff. 1.

Hiding of sin  
hinders mer-  
cie.

the harbouring and hiding of sinne, hinders vs from all true prosperitie and mercie.

Wherefoeuer sinne hath intertainment in the heart, sound happinelle is as farre from that partie, as hee himselfe is from vprightnesse and goodnes: God neuer castes away his kindnesse vpon them that endeaour not to cast all sinne out of their soules. This point is made cleere vnto vs in the *Psalme*, where the Prophet describing a righteous man, and shewing that he, & he alone is a blessed man, sets him out by this, that *in his spirit there is no guile*: Thereby implying, that guilefulness and blessednes neuer goe togther. He that with a false heart fauours himselfe in any sinne, hath obtained pardon for no sinne; neither is he purged from any sinne, what shewes foeuer he may make to deceiue himselfe and others. And therefore all his iniquities shall be charged vpon him, the least of which is sufficient to make him accursed: and then how farre such a one is from happines and true prosperitie, any one may iudge that hath the spirit of discerning: and this point *Dauid* in that *Psalme* makes plaine by giuing an instance in his owne person. He was no hypocrite indeede, yet had hypocrisie at that time a great place in his heart, and thereupon hee begins to hide his sinne, and to inuent shiftes and deuises to couer the same: but what followed heereupon? *When I held my tongue* (saith hee) (to wit from confessing my sinne, as afterwards by his contrarie practise it is apparant) *my bones consumed, &c.* There hee shewes in many words what perplexitie hee was in, when he was negligent in searching out his corruptions, and his heart had made a kinde of confederacie with sin: that howfoeuer he was not vtterlie excluded from right to Gods fauour and true felicitie, yet for that time, hee could haue no sound feeling nor comfort of it, till hee betooke him to true and heartie confession; but then all was helped and remedied, as in that *Psalme* it followeth, *Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne.*

To this same purpose there is a heauie threatning denounced against this diuclish cunning and craft in couering of sin,  
by

psal. 38.

verse 2.

verse 3.

verse 4.

by the Prophet *Iſaiab. Woe vnto them that ſeeks deepe to hide their counſels from the Lord, &c.* they that haue ſuch ſkill and arte to hide their wickednelle in the darke, and to carry badde matters couertly and cloſely, what doe they get by it? they thinke thereby to haue the credit and reputation of wiſe men & deepe polititians: but the curſe of God belongs vnto them, which there is denounced againſt them, that ſhal purſue them, and his hand ſhall finde them out, with all their wretched and ſinnefull plots and deuifes, which they haue hatched in the ſecrets of their braines, and thought to keepe cloſe from God and men: and he ſhall bring to nothing both them, and their counſels; for all their deepe reaches God can ouerreach them, and his iudgements ſhall ouertake and ouerthrowe them.

Agreeable to this, is the place of *Iob*, where it is ſaid, *that when wickedneſſe is ſweet to a man, and he hides it vnder his tongue, and fauours it, &c.* then *his meate ſhall bee turned into the gall of Aſpes, &c.* There that holy man of God ſheweth, that when any one is a fauourer, and a hider of ſinne, euery thing that ſhould be for his good ſhall turne to his hurt; his ordinarie foode, his wealth and ſubſtance: and in a word, whatſoeuer otherwiſe might bee comfortable vnto him, all ſhall goe croſſe with him: nothing ſhall bee proſpered and bleſſed vnto him. Theſe places doe in part manifeſt vnto vs the danger of this cloaking of ſinne: what miſerie it brings; what happineſſe it deprives vs of: yet beſides thoſe, there are reaſons that may more cleerely euict and prooue that it muſt needes bee ſo: for,

1 First, the cauſes of this hiding of ſin are naught: which are theſe following.

1 The firſt, is the loue of iniquitie: for ſinne is of that nature, that it will neuer tarie but where it is loued and much made of: it is ſuch a gueſt as rough intertainment would driue away in a ſhort time.

And that ſuch doe loue it, it is very euident in that former place of *Iob*: where it ſaid, *that firſt, wickedneſſe is ſweet, and then they hide it.* Looke what appetite and eager deſire any one that hath a ſweet tooth can poſſibly haue after pleaſant meates and

Iſa. 29. 15.

Iob 20. 12.

Reasons.

The cauſes of  
hiding of ſin.

Loue of ſin.

Iob. 20. 12.

dainty dishes: the same or greater haue they after sinne: the loue whereof must needes be odious, because it is Gods vtter enemy, and therefore the hiding of it must needes bee dangerous.

3  
Hypocrisie.

2 A second cause of this, is hypocrisie, that men would faine seem better then they are, and therefore they hide that which is in them indeed, & make shew of that innocencie which they are farre from: this was the cause that made *Dauid* to dissimble and cloake his great offence in the matter of *Uriah*, as the holy Ghost testifieth in the booke of the *Kings*: where it is said, that *Abijams heart was not perfect with the Lord his God, as the heart of Dauid his Father, who did that which was right in the sight of the Lord, and turned from nothing that hee commanded him all the daies of his life* (to wit, of set purpose, and against his conscience with any allowance and approbation) *save onely in the matter of Uriah the Hittite*: as if hee should haue said, therein indeede hee was false-hearted, and that was the reason why he was so long ere hee acknowledged his grieuous sinne, and why he fell to deuising of naughtie shifts for the couering of his wickednesse: which brought him little prosperitie: nay, so farre was hee from gaining any thing by it, that euen one yeeres cloaking of sinne, procured him many soare and grieuous troubles inward and outward for many yeeres together. Thus we see the causes are bad, to wit, loue of sinne, and damnable Hypocrisie.

3  
The ill effects.

2 Neither are the effects any better: for whosoever doth thus couer his sinnes:

1  
It hindereth  
pra. cr.  
Psal. 66. 18.

1 First, he cannot pray: for (saith *Dauid*) *If I regard wickednesse in my heart, God will not heare mee*. Sinnes acknowledged and bewailed quicken vs to praier: but sinnes allowed and maintained, vtterly disable vs for praier: for they make a separation betwixt God and vs.

2  
It keeps vs  
from benefiting by the  
Sacrament.  
Iohn 13. 27.

2 Secondly such a one can haue no benefit by the Sacrament: as we see by *Indas*: who being a cunning hypocrite, and a hider of mischeuous plots against his master, whereas hee was diuclish enough before, he was wholly posselt by Satan after the eating of the Pascheouer and the receiuing of the Lords Supper: for so the *Euangelist* testifieth, that *after the sop*, (as also

so after the other Sacrament, ministred at that same meale) *Satan entered into him*: meaning more fully then euer before: the like may bee said of *Simon Magus Act. 8. 20. &c.*

3 Thirdly the word is altogether vnprofitable vnto such: it's choaked in the heart that is corrupted with sinne: it is euen like pure seede cast into a filthie sincke. There we see both by the causes and effects, how hurtfull a thing this hiding off sin is, and how it stands in the way of all true prosperitie, to keepe the same from comming vnto vs.

But against this it may be obiected, that it seemes to bee vntue that those that entertaine and nourish sinne in their soules shall not prosper: for none prosper more then such; they commit hainous and scandalous euils, and boast of them, and yet haue the world at will, and more then their hearts can wish. And on the contrarie, *Dauid saith, When I declare my paine, and am sorie for my sinne, then mine enemies are alive, and are mightie, &c.*

But for the satisfying of this doubt, we must know, that howsoeuer these vngodly ones hold vp their heads and prosper, and bring many of their purposes to passe, yet none are more wretched and miserable then they. There is no more certaine signe of Gods heauie displeasure, then for one to thriue in his vngodly courses. That child whom the father loues, hee will correct betime: and so dealt God with *Dauid*. There were many greater offenders then hee in *Israel*, and yet none was so much scourged, because none was so well beloued. But for one to escape the rodde, and to be still further giuen vp to his owne hearts lust, to commit sinne with greedines, this is the most heauie stroake and fearefull iudgement that can possible fall vpon any man: for by this meanes hee still heapeth vp wrath against the day of wrath, and the declaration of the iust vengeance of God vpon all vnrighteous and vnholypersons, when the Lord shall pay him home at full for all his euill thoughts, words and workes.

Since then it is plaine, that hiding of our transgressions stops vp the passage against all true prosperity, this makes for the reproofe of foure sorts of men, that offend in this point: namely,

3  
Or by the  
word.

Obiection.

Psalm. 73.

Psalm. 38. 18.

Answer.  
Prospering in  
euill courses,  
a sore plague  
of God.

Roma.

He 1.

Sorts reprob-  
ued.



I  
Ignorant persons.

I First, of those that are altogether blinded with ignorance, and know not sinne, nor the differences of sinne, which are greater, which lesse. For till the Lord informe men by his word, and spirit, they can neuer see these things; neuer discern betwixt good and euil, nor betwixt euil and euill which is more or lesse offense. For it is light that discouers darknesse, and therefore they being destitute of the true vnderstanding of the word, and so consequently of the spirit, must needs faile in the discerning, and so also in the discouering and laying open of their corruptions; and therefore faile of sound happinelle.

2  
Deniers of sinne.

Acts 5.

2 Secondly, this is for the reproofe of an other sort that are worse then the former, who hauing the knowledge of sin, doe yet denie their faults when they are told of them, as *Ananias & Saphira* did, and as *Iehazi* did when his master examined him. Those sinnes that are smothered and caried so closely, God will manifest and discouer as openly, as hee did theirs: laying vpon the one, the punishment of a sudden and strange death: and on the other, the leprosie of his flesh, as a meane to cleanse his soule.

3  
Disguisers of sinne.

3 Heere are an other kinde of hidens to be condemned, that will not grossly denie the fact, but will cloake it, and disguise it, and giue good names to foule faults.

Such are they that would haue their gaming, and vnthriftiness, and cosonage, to goe vnder the name of recreation; and all their leaud meetings, and abuse of the creatures of God, and of the glorious and fearefull name of God, vnder the title of good fellowship, and meerie meetings, &c And so for other notorious and greuous sinnes, which they paint ouer with faire colours: but doe such prosper? When they get a little monie, do they not loose more in their soules then that comes to? and doe they not bring vpon themselves hardnesse, and profanenes of heart: blindnesse, and stupiditie of minde: vnreadinesse and vnfitness for any good thing: vnwillingnes to reade, heare, meditate, and conferre of holy things? are they not afraid to come into Gods holie presence in praier, to be in the company of such as will admonish or rebuke them; to be

be

bee alone in the night at such times as the Lord doth waken their droulie consciences ? to say nothing of many foule braules, and other hainous euils, which doe vsually accompanie such exercises.

So others when they are passionate and distempered ; tell them of it, & their answer is readie : What would you not haue a man angrie with sin ? Oh this is base hypocrisie, and sinnefull disguising of your fault : for tell mee, you that can bee so eager against small offences in others, when they concerne your selfe, do you not beare with greater faults both in others and in your selfe, when they doe more neerely touch the glorie of God ? your owne heart tel you that it is so, and therefore neuer suffer your violent distempers and outrages to goe vnder the visard of zeale against sinne, but let them goe for hatefull passions as they are.

Note.

Others wee shall finde that will terme their couetousnes, frugalitie, their pride in apparell, comelines and decencie, and the like : all which persons little consider what great iniurie they doe to their soules this while : for now the word cannot cure them of those sinnes which they would faine thinke (though their hearts tell them otherwise) to bee no sinnes : they can neuer humble themselues by repentance for them ; and therefore they stand guiltie before Gods iudgement seate to answer for them, besides all the hurt they shall in this life sustaine in regard of them.

Hurt that comes by disguising of sin.

4 A fourth sort that come vnder this reproofe are such, as therein shew themselues to be clogers of sinne, that they doe not vse diligence to finde out their sinnes : such as are partiall in dealing with their own soules, and in searching to finde out their corruptions ; that are loth to dig too deepe, & thoroughly to ransack the lothsome corners of their hearts. He that doth not his best endeuour to come to the sight of his secret sinnes, is esteemed by God, to be a hider of them, and shall be destitute of that happinesse and comfort that otherwise hee might enioy : and therefore as *David* exhorted his enemies for their good, to examine their hearts upon their beds, that so they might desist from standing out against him : so hee practised it himselfe for the good of his owne soule, that

Such as are negligent in searching out their sinnes.

Psalm. 4. 4.

hee might not long goe astray from the waies of the Lord. *I have considered my waies (saith hee) and turned my feete into thy testimonies.*

Pla. 119. 59.

V/c. 2.

When wee prosper not, fall to examination.

Secondly, this serues for our instruction : if wee finde that we doe not prosper in the things of the Lord, or of the world, let vs examine if there be not some secrete sinne that is the cause of it. One comes to the word preached, and findes no helpe thereby against the corruptions vnto which he is inclined, nor for the practise of good duties vnto which hee is slacke : he cannot perceiue that there is wrought in him any great loue vnto the Saints, to the ordinances of God, or to the comming of Christ, &c. but he is dull and heauie, when hee is at it, and as dead and lumpish when he is gone from it. Let him search, and he shall finde that there lies in his heart some sin or other vnrepented, or the gill of some duties vnperformed ; the venome whereof doth so poison his conscience, that the word of life can finde no place there ; for when the word comes to a pure heart, it will enter speedily, and worke effectually.

Another comes to the Sacrament, and findes no benefite thereby. Let him looke if there lurke not within him some hidden corruption that is the cause hereof : for the Sacrament is mightie in operation, if it be receiued with a pure and holy affection : it is the very communion *of the body and blood of Christ.* And therefore search and cast foorth that ill leauen that hath infected thy heart, and hindered thee from the comfort of this excellent ordinance of God. And the like may wee say for praier and any other of Gods ordinances.

Likewise for the things of the world : doe we not prosper in our estate, in our bodies, in our children? &c. let vs make triall if there be not some wickednesse that hath countenance with vs. And if there be, thence (may wee bee sure) comes all our woe : they that will not greene for sinne, because it is sinne, shall bee driuen to greene for it by many fore troubles : and they that are insensible of it when it is committed, shall be made sensible in the end by feeling it punished. And this is a good vse that is made of the troubles of Gods Church, in the *Lamentations of Ieremie.* Wherefore (say they) is the lining man sorrow-  
full

1. Cor. 10.

Note.

Lamenta. 3.  
39. 40.

Objection.

Answer.

Icre. 17. 9.

Icre. 27. 10.

Heb. 4. 12.

Note.

Doctr.

Confession  
necessitie be-  
fore remission.

full, why doth hee turmoile and vexe himselfe? *man suffereth for his sinne*: what is the conclusion? *Let vs search and trie our waies, and turne againe vnto the Lord, &c. Wee haue sinned, and rebelled, therefore thou hast not spared, &c.* But we know no speciall sinne that should procure this hand of God against vs.

Trie your owne hearts and waies diligently, and then if you finde no such iniquitie, your crosse is in mercie, and not in iudgement: for triall, and not for punishment: a medicine to purge & cure, and not a poyson to infect & destroy. But if we will haue this comfort, we must strue to finde out what is principally amisse in vs: for the heart is deceitfull aboue all things, and the diuell would make vs thinke that great faults are but small faults, and that small faults are no faults: let vs therefore bring our soules to the touchstone of Gods Law, and then we shall not be deceiued: as he himselfe saith, *I the Lord search the heart*: so his word is a discerners, and a discoverer of the thoughts, and intents of the heart; and will make vs able to descry the same. And this let vs be assured of, for our comfort, that he that is truely desirous, and withall industrious to finde out his speciall sinnes, hee shall haue them discovered vnto him, because that is the end why God smiteth him, (as may appeare by that former place of the *Lamentations*) that hee might bee brought to the light and sense of his transgressions, and to sound humiliation for them: and therefore they that vpon a good and conscionable search made, can discern of no grolle or presumptuous sinne in themselves, may be comforted notwithstanding their crosses, and rest fully assured, that God will not lay any thing to their charge, because they are enemies to sinne, and not louers nor maintainers of the same. And thus much for the first point. It followeth.

[*But hee that confesseth*] this is contrarie to the former hiding of sinne, when wee so search and sift our hearts, that wee come to the knowledge of our offences; and the acknowledgment of the same before the Lord. Whence this doctrine may be gathered: that,

Whosoeuer would finde pardon for his sins, must confesse the same.

Hee that lookes for remission on Gods part, must bring

confession for his part : wheresoeuer sinne is vnacknowledged, there it is vnpardoned : no mercy till there be a sight and confession of iniquitie.

Dan. 9. 5. 6. 7.  
8. 10.

Therefore *Daniel* confesseth his owne sinnes, the sinnes of the people and the sinnes of their forefathers ; and aggravates the same in many words, saying, *Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements. We would not obey thy seruants the Prophets that spake in thy name, &c. Vnto vs appertaineth open shame, to our Kings, to our Princes, and to our Fathers, &c. For wee haue not obeyed the voice of the Lord our God, &c. Yea all Israel haue transgressed thy law &c. therefore the curse is powred vpon vs.*

Ezra 9. 5. 6.

And thus doth *Ezra* likewise in the behalfe of the people that had taken strange wiues : for hauing rent his clothes and his garment, hee fell vpon his knees, and spread out his hands vnto the Lord his God and said : *O my God, I am confounded and ashamed to lift up mine eies to thee my God : for our iniquities are increased ouer our head, and our trespasse is gone vp to heauen, &c.*

Nehem. 1. 7.

The same course doth *Nehemiah* take: for thus he speaketh, in the name of all *Isaiah* : *We haue grievously sinned against thee, and haue not kept thy commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses, &c. So those that beleueed Acts 17. 19. came and confessed, and shewed their workes.*

Reasons.

I  
God cannot  
in iustice for-  
giue sinne vn-  
lesse there be  
confession.

1. Iohn 1. 9.

And there is reason to prooue that this confession is verie necessarie, if euer we would finde fauour with God : for

I First, without it we haue no promise belonging vnto vs: as God cannot in iustice withhold mercie from such as plainly lay open their transgressions before him: so can he notwithstanding his truth, vouchsafe mercie to those that smother and hide their sinnes from him; for thus runnes the promise: *If wee acknowledge our sinnes, hee is faithfull and iust to forgive vour sinnes, and to cleanse vs from all vnrightheousnes.* Whence wee see, that where there is a generall acknowledgement of sin, there is promised both a general remitting of sin, and purging fro sin: but wher that is waing, no such thing can be expected.

2 Secondly, those must needs haue the gate of mercy shut

shut againſt them, that doe not confeſſe their faults vnto the Lord, becauſe acknowledgement of our guiltineſſe is one of the firſt ſteps to true repentance, and one of the chiefeſt teſtimonies of a true penitent heart. As is manifeſt in *Dauid*, who, when his heart ſmote him after he had numbred the people, dealeth plainly with God. *O Lord (ſaith hee) I haue ſinned exceedingly in that I haue done: now O Lord I beſeech thee take away the treſpaſſe of thy ſeruants: for I haue done very fooliſhlie.* And all thoſe that are truly and thorowly wounded in their ſoules for their offences, as *Dauid* then was, will enforce themſelues to doe as he did; for till men frame to this confeſſion, it is certaine they are not yet fallen out with their finnes.

Without it,  
there is no  
repentance.

3 Thirdly, to the intent wee may the ſooner be perſwaded heereunto, wee muſt vnderſtand that this is a very ſoueraigne preſeruatiue againſt relapſes and backſlidings: for hee that hath once done this penance before Gods iudgement ſeate, it will bee ſuch a coraſiue vnto his heart, that he will hardly fall into thoſe open and groſſe finnes twice, which he hath ſincerely and heartily acknowledged once. When *Peter*, and *Dauid*, and *Paul* had attained to this, and laid open their ſins in an vnſained confeſſion of them to the Lord, they neuer returned to thoſe ill practiſes againe. Infirmities and ſlips they had many in other kindes, but they were ſo ſenſed and fortified againſt thoſe particulars, that they ſtood ſtrong againſt them, and neuer fell againe into them whiles they liued.

3  
It is a preſer-  
uatiue againſt  
reuolting.

Obſerue.

4 Fourthly, this is a very effectual meanes to quicken vs vnto praier, and therefore ſtil in the Scripture wee ſhall finde, that where there hath bene heartie confeſſion, there haue followed as heartie petitions; as wee ſee in the former examples of *Daniel* and *Nehemiah*. For how vehement their requels were, may appeare in the places before alleaged, by the manner of putting them vp. *O Lord heare, O Lord forgive, O Lord conſider and do it, (ſaith Daniel) deferre not for thine owne ſake, O my God.* And *Nehemiah* comes with the like importunitie. *O Lord God of heauen, the great and terrible God, that keepeſt cove-  
nant and mercie, &c. I pray thee let thine eares be attent, and thine eyes open, to heare the praier of thy ſervant, which I pray before thee daily, day and night for the children of Iſrael thy ſervants. O Lord*

4  
It quickens  
vnto praier.

Dan. 9.19.

Nehem. 1. 5. 6.  
11.



*I beseech thee let thine eare now hearken to the prayer of thy servant, &c.*

5  
God is glorified thereby.  
Iosh. 7. 19.

5. Fifthly and lastly, this is a very great meanes to glorifie God: in which regard *Ioshua* saith vnto *Achan*, my sonne, *I beseech thee giue glory to the Lord God of Israel, and make confession vnto him: and shew me what thou hast done, hide it not from mee.*

Now if any inquire, how wee by this meanes should glorifie God; I answer, that wee giue him the glorie: 1. of his truth, in acknowledging that which his word chargeth vpon vs: 2. of his iustice, if he should proceed against vs: and 3. of his mercie, in that wee thereby imply, we haue hopethat hee will forgie vs. For if wee did expect no fauour, we would neuer discover our filthie nakednes before the eies of the righteous Iudge of heauen and earth. Sith then, that without this confession there is no promise made vnto vs, no sound repentance in vs, no abilitie to resist corruption for the time to come: and wherefoeuer this is (on the contrarie side) it puts life into our prayers, and brings honour vnto Gods name; the point is cleere and eident, that this confession is so necessaric, that without it there is no mercie to be looked for from God.

Which maketh for the iust reproofe and condemnation of those that faile in this dutie. They preted they would faine haue God to pardon their sins, but they will bring no bill of inditement against themselves, only in generall they wil acknowledge themselves to be sinners as all are, but will grow to no particulars at all. They haue some wit and skill to set out other mens sins to the view of the world, in euery branch & circumstance therof: so that many times they make them greater in appearance, then they are indeed: but come to any offence of their owne, & if you cannot proue it, they will not confesse it: if you can proue it, they wil excuse it. It was not long of them; such & such prouoked them, or intised and allured them: but that would not serue *Adams* turne, that *Eue* perswaded him to eate of the forbidden fruit: neither would that cleere *Ahab*, that *Iezabels* hand was chief in the murdering & robbing of *Naboth*. They should rather haue harkened to Gods voice, then vnto the wicked counsels and perswasions of any: and if they had any worke of Gods spirit in their hearts, they would charge them-

themselves and not others. For grant that the occasion of their fall was more from them, yet the cause was in themselves, even their own cursed corruption, and rebellious disposition. And therefore their labouring to put off the blame and shame of their sinnes vpon others, evidently proclaimeth, that they haue not an vnderstanding minde, nor a broken, and humble, and penitent heart. And the like may bee said of those: that howsoeuer they will come to a recitall of diuers misdemeanors, either before God or men, or both: as the qualitie of their offences requireth the same, yet they doe it so slightly and coldly, that though they name particulars, it is sure they are not touched with them: such a cold confession will bring as cold consolation; their faint and carelesse sueing for a pardon, is the next way to procure them a deniall.

Secondly, this is for instruction, that we doe our best endeavour to learne this Art of acknowledging our sinnes aright: let vs leaue off aggrauating of other mens faults, and passe a hard censure and sentence, vpon our one: for that will procure vs most fauour, and the largest measure of mercie from the Lord.

With earthly Iudges, the more is confessed by a malefactor, the worse it's likely to goe with him: but it is otherwise with the great Iudge of heauen: the larger and freer our confession is, the easier, and surer, and speedier, shall our remission be: *if wee iudge our selves, wee shall not be condemned of the Lord.*

Now to th'intent we may performe this dutie the better, it will not be amisse to set downe some rules for our direction heerein.

We must know therefore that in a sound confession, these things are requisite.

- 1 That it proceed from a good roote.
- 2 That it be performed in a good manner.

1 For the first: if the roote be rotten and corrupt, the fruit springing from thence, cannot but bee distastefull to the Lord.

Now that the rotte may be found, these things must be looked vnto in our confession.

1 That

1. Cor. 2.

Note.

1. Cor. 11.

Rules for confession.

§ 1. That it proceed from a hatred of sinne.  
 § 2. From hope of mercie.

1  
The roote of  
confession.

2  
It must pro-  
ceed.

1  
From hatred  
of sinne.

When and  
why hypocrites  
confesse.

1 Concerning the former, whersoeuer the hatred of sinne is wanting, (as it was in *Saul* and *Pharaoh*, when they made acknowledgement of their offences) it is plaine that the parties confessing are not wearie of their sinnes, but of their plagues, as *Pharaoh* was: that their acknowledgement proceedeth not from inward remorse for their faults, but from some sudden passion, and from the force of their naturall conscience; as in *Saul* it is euident: for both of them fell presently to their old works and waies againe, and returned with the dogge to their vomit, and with the sow to their wallowing in the mire; and so it is with many: when the snares of death lay hold of them, or some heauie plague lies vpon them, or the flashings of a guiltie conscience begin to scorch them, they are in great perplexitie and anguish, euen at their wits end, and know not what to doe, nor what course to take for the obtaining of some ease: And then euen as a dogge that hath ouergorged his stomack, will vomit vp that which paineth and troubleth him: so will they in like case vomit out some passionate confession: looke what comes first to their minds, and most troubleth and frighteth them, our it shal to one or other. But as the dogge, when he is eased of his former paine, will returne againe to his lothsome vomit, and eate vp that which before he had ridde his stomacke of: so will they betake themselves to their old custome and fashion of life againe, and fall to the fresh practise of those odious & monstrous euils, which vpon the bedde of their sicknesse, or in the day of their heauines, they in word acknowledged, and renounced as vile and abominable. If now of dogs they had beene made sheepe, they would neuer haue lapped vp their filthy vomit againe: that were enough to poison a sheepe that pleaseth a dog.

And as *Saul* and *Pharaoh* dealt, so did the *Israelites* in the same sort: when the wrath of God lay heauy vpon them, and *bee consumed their daies in vanitie, and their yeeres in mourning, &c. they returned and sought God earnestly: but how? they flattered with their mouth, and dissembled with him with their tongue. For their*

Psal. 78.33.  
34.36.37.

their heart was not upright with him, neither were they faithfull in his covenant.

When miserie pressed sore vpon them, then they seemed to fall out with their sinnes, whereas in truth they fell out onelie with their crosse, as the effect shewed, in that when their distresses were ouer, they sinned still against God, and prouoked the most high by their rebellions.

This then is the first thing necessarilie required, when wee make our confession, that it proceed from an hatred and indignation against our sinnes, and against our selues for the same. 2. Cor. 7. 11.

A second thing is, that it must come from hope of mercie. For if that be wanting, our confession will be but a witnessing against our selues for our deeper condemnation. And God may iustly say vnto vs, as he did to that vnprofitable seruant in the Gospell, *out of thine owne mouth will I condemne thee, thou euill seruant.* If we plead guiltie, and doe not sue for a pardon (as we will neuer if wee be destitute of hope) our case is so farre from being made better, that it is a great deale worse. *Iudas* confessed that he had sinned betraying innocent blood, yea, and made restitution also: but it was wrested from him through the horror of his conscience, and the feareful apprehension of Gods wrath, bearing vpon his sinnefull heart; and therefore not expecting any mercy for his hainous offence, hee neuer offered any praier to God, but made a quicke dispatch of himselfe. Whereas if his confession had beene ioyned with hope of fauour, hee would haue fallen to mourning and lamentation for his sinne, and so to an earnest crauing of pardon for it. Thus we see what is the roote of sound confession.

If followeth to bee considered, how it may bee made in a good manner.

And the first thing in that is, that wee confesse hartily and sincerely, with sorrow and shame that we haue prouoked so gracious a God. So did the *Publican* when hee smote vpon his breast, and said, *Lord be mercifull vnto mee a sinner.* And so did *Ephraim*: of whom the holy Ghost speaketh in this manner. *I heard Ephraim lamenting thus: Thou hast corrected mee, and I was chastised, as an untamed colfe, &c. Surely after that*

Note.

2  
From hope of  
mercy.

Luke 19. 22.

5  
29  
The manner  
of confession.

I  
It must bee  
hartie.  
Luke 18. 13.  
Iere 31. 18

that I converted; I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea euen confounded, because I did beare the reproach of my youth. Where it is declared, that after they had beene long and grievously afflicted, and began at length to be soundly humbled, they did not onely see and acknowledge their sins, but were vexed and troubled, and euen confounded at the consideration, and in the confession of them, yea euen of the follies and vanities of their youth. Contrarie to this practise of theirs, is the custome of many, who will reckon vp and recount their severall iniquities before the Lord, but they doe it so idly and drowzily, as if it were nothing to offend him. Whereas if a child should come with such a rude and bold confession of his faults to his parents: or a wife speake so sleightly of her vnchaste and vnholly behauour before her husband, they would dislike the confession of the faults, more then the faults themselves; and all that heard them would cry out vpon them, there is an impudent wife, and a gracelesse child. And wee must not conceiue then, that God will be pleased with such lame and maimed sacrifices. Let none bee deceiued, God will not bee mocked: hee pronounceth him accursed, whosoeuer he bee, that doth the worke of the Lord negligently.

A second thing to be obserued in the manner of it is, that we confesse not our sins in the lumpe only, and by whole sale as it were, but that we bring before his holy eies our particular, and speciall sinnes, which will bee vnto vs a testimony of great vp-rightnesse, for we are naturally prone, either to content our selues with a generality of confession, that wee are great sinners, the Lord be mercifull vnto vs, &c. which wee may doe for our credit: that wee would be esteemed penitent persons: or if wee come to particulars, wee will rather meddle with any, then with our beloued sinnes: as in the body, wee would bee dealing with any, rather then with our particular soare, that will most paine vs, if we should set vpon the curing of it: our chiefe sins are so deeply rooted, that we cannot get them vp, but we must breake a great deale of ground round about. This therefore argueth great sinceritie, when we can bring our capitall and head sinnes to arraignment: as the holie

Drouisie confession hateful.

2  
It must bee particular, and of speciall sinnes.

Note this corruption.

lie Apostle *Paul* did, when once he was throughly conuerted : *I was* (saith hee) *a blasphemour, and a persecuter, and an oppressor.* 1. Tim. 1. 13. And likewise good *Ezra*, who acknowledged in the behalfe of the people their manie great sinne of marrying strange wiues, whose practise if we can follow, we shall haue that good euidence of soundnesse and vprightness in our soules that they had. Ezra. 9.

3 Thirdly, this makes for the singular comfort of Gods *vs* 3. children, that can particularly aggrauate their secret sinnes, that no body in the world can touch them for : their beloued sinnes, which heretofore they would not for a kingdome haue parted from. That no malicious reuengfull wicked man can so set out the faults of his enemy, whom he hates with a deadly hatred, as they can the corruptions of their owne hearts and liues. This is a signe that their consciences are touched by the holy spirit of grace, whose speciall and proper worke it is, to conuince the heart of sin. *Iob. 16. 8.* Such haue lowly minde, and broken hearts. The Law may make one confesse his faults to men in a passion, but it can neuer make a man lay them open before God in true contrition : that is a worke of the spirit of Iesus Christ. Let such goe on still and they shall finde good successe. We are giuen to speake the worst of our aduersaries, and to set forth their vile practises to the vtmost, before such as are able and readie to take them downe : what greater enemy haue wee then sinne ? and where can we com-  
*Note.*  
 plaine better then vnto the liuing God, who is of infinite mercie to pardon, and of infinite power to subdue our greatest and strongest corruptions ? Let vs make our moane to him, and hee will haue compassion on vs : for hee knoweth our hearts, and the venome and strength of our corruptions, better then wee our selues doe ; and if we confesse them hartelie, particularly and constantly before him, he hath giuen vs two  
*Note.*  
 pawnes ; to wit, his faithfulness, and his iustice, for the remission, and suppression of them : if he should not forgieue vs, and heale our natures when we haue done our part, he should forfeite his truth and his iustice, and so he should be a greater looser then wee. 1. Iohn 1. 9.

[*And forsaiketh them*] This must, and will follow vpon the former :



former : and this offereth vnto vs another point of doctrine, namely: that

*Dott. 3.*

It is not sufficient to confesse sinne, but wee must also leaue and forsake it.

Sinne must  
bee renoun-  
ced as well as  
confessed,  
Ila. 55. 7.

Wee must renounce and abandon the allowance of euery infirmitie, and the practise of euery grosse sinne.

*Acts 19.*

This, as it is commanded by the Prophet *Isaiah*, who saith: *Let the wicked forsake his wayes, and the vngodly his owne imaginations, &c.* So was it practised by those worthy and excellent conuertes, mentioned in the *Acts* of the Apostles, who did not onely acknowledge their vile and naughtie practises, but to shew their thorow detestation of them, and their resolution to forsake them, brought their curious bookes and burnt them openly, though the price of them amounted to a great value: that so those that had beene witnesses of their sinne, might also be witnesses of their repentance: and that neither themselues nor others might be infected by them afterwards: and that those whose harts were not yet touched with remorse for that sinne, might by their example bee drawne to a dislike of it, and to hartie sorrow, and repentance for it.

*Note.*

And that a sound confession, and a holy reformation goe together, might bee further prooued, by the examples of *David*, of *Peter*, and of *Paul*, which were formerly alleged: who hauing once made acknowledgement of their sinnes, neuer fell to the committing of them any more. And reason will shew the same more fully and clearely: for,

*Reasons.*

1  
Without re-  
formation  
there is no  
sound repen-  
tance.

1 First, if there be not a leauing of sinne, sure it is, there is no sound repentance: for if there were, the thorow hatred and vnfeined sorrow for sinne (before mentioned) would kill the same at the very roote, and then it would die also in the branches.

2  
No faith.

2 This redressing of a mans waies, as well as confessing of his fautes, is very needfull, because otherwise one can haue no assurance that hee hath faith; for that purifies the heart: and if the heart be cleane, all that proceedes from it will bee answerable thereunto. A pure fountaine cannot send forth impure streames.

*Acts 15.*

3 Further, hee may bee certaine, that the spirit of Christ dwells

There is not  
the spirit.

dwels not in his heart: for wherefoeuer that takes possession, it expels sinne, and will not suffer such filthy ware to rest in that roome where it doth remaine : and if it bee not in the warehouse, it cannot be brought forth into the shop.

This serues for the reproofe of those, that say and will stand to it, that they haue repented, and doe repent dailey : and why ? they confesse their sinnes every daie. But haue they mended their faults that they haue so often confessed ? nay, they cannot say so : though they repent euery day, they mend no daie; then let them looke for no mercy. But to come more neerely to such kind of men : they affirme they haue acknowledged their swearing, and blaspheming: their drunkennes, and swilling : their brawling, & contending: their rayling, & reuiling of such as are better then theselues : they haue confessed these, & the like to be great faults, and haue been sorrowfull in their hearts for them: but haue they left these foule sins? Oh no, flesh & blood is weake; and all haue their infirmities, & so haue they infirmities. Nay, these are grosse presumptuous euils, and such as howsoeuer being weighed in the ballance of the flesh, they seeme light; yet being weighed in the ballance of the Sanctuarie, they will be found sufficient to presse them downe vnto the pit of hell, if they cease not from the practise of them. And as for flesh and blood, which they say is weake, What should Christians talke of that? (in the sense that they doe) if they be but flesh and blood, they can neuer enter into the kindome of heauen. They that are Christs, haue crucified the flesh, with the lusts and affections thereof : neither are we any longer debtors to the flesh to liue according therunto: but we must mortifie the deedes of the flesh by the spirit : that howsoeuer sinne will still remaine in vs, yet it may not raigne in our mortall bodies, that we should obey it in the lusts thereof, or that our members should be weapons of vnrightheousnesse for the execution of euill any more. And this wee may boldly say, that whosoever liueth in those forenamed sinnes, neuer yet knew what repentance for sinne, and sound confession of sinne meanes. And therefore what good conceite soeuer such haue of themselves, they doe but flatter and dissemble with a double heart. If they haue had some gripings for their scandalous

1st 1.

Note.

Iohn 3. 3.

Rom. 8.

Rom. 6.

Doglike,

and sinnefull manner of liuing, and thereupon haue cast forth some peece of a confession, the best that they can make of it, is but this, that they haue been dogge-like (as was shewed before) and so disgorged their stomackes of that that pained them: not in any hatred of the things (for they returne to their vomite againe) but in desire to be exempted and freed from those bitter pangs, and hellish tortures which they finde in their soules. At most, they are but as the sow that hath been washed, seeing that they returne to their old filthines. There hath beene onely a change of the outside, none at all of the inside: for if their nature had beene altered and renewed, their words and workes would haue beene reformed, and that not for a fit, but for euer in the whole course of their cariage afterwards. They might indeed now and then meete with a rubbe, and stumble sometimes, but their walke for the most parte, should be in the waies of godlinesse; and though they did fall, they should rise againe, because the Lord *would put under his hand.*

Psal. 37.

X. Therefore let all men carefully looke vnto themselves: if they were swearers before the Sacrament, and be swearers still: if idle persons, vnthrifts, scoffers, &c. before they come to the word, and continue to be such still, their case is fearefull. Let them be afraid how they stand in the courts of Gods house to heare; and how they draw neere to the Lords table to receiue the holy things of God. For if they come not to be helped against those grieuous sinnes which heretofore they haue liued in, let them know, they shall find no mercy: and if they finde not mercy, they shall be sure to meete with iudgement: they shall not misse of one. And howsoeuer they may bragge that they trust to be saued as well as the best, when their liues are as bad as the worst, yet they shall finde at the time of death, and when the horrible terrors of their guiltie consciences shall surprise them, that all such boasting hath beene vaine: and that true repentance consistes in a change of the life without, as well as of the heart within: and then if they haue not forsaken their sinnes, they shall be in danger, and in feare to goe from the pangs of death to the paines of hell.

Now.

Now.

In the second place, seeing it is so dangerous to make semblance

blance that wee are touched with repentance for our sinnefull courses, when we proceede not to a reformation of the same, therefore it behooues vs to vse all good meanes; whereby we may attaine to this reformation: such as are these that follow.

Meanes to attaine to reformation.

I First, wee must constantly and carefully auoide all the occasions of those sinnes which we pretend that we haue been humbled for. If one would not be a gamester any more, let him auoide the company of gamesters: if one would not be ouertaken with incontinencie, and intemperancy, or the like, let him neuer frequent such places, nor associate himselfe with such persons, as that any temptation should by such meanes be offered vnto him. Our nature is as tinder: if others doe but cast the least sparke vpon vs, wee are in danger to take fire presently: and therefore as we will not set flaxe, or any such combustible matter neere the chimney for feare of the worst: so let not vs aduenture to thrust our selues into any place where there is perill of infection: but be ialous of our selues in eschewing all inducements, as vnto any, so especially vnto our owne sinnes, and those vices that we are most prone vnto.

I  
Auoide the occasions of euill.

Our pronenesse to sinne.

Secondly, as we ought to forbear all meanes of euill: so we must vse all meanes of goodnesse: not one or two of the meanes, but euery one of them, in their places: for otherwise if we refuse all of them, or any of them, it is a righteous iudgement of God, that wee should liue and die in our sinnes. Therefore let vs giue our selues to reading, if we can: to heareing, if wee cannot read, *id est*, meditate on the word: chiefly on such places as make most against our owne corruptions; fast, pray, receiue the Sacrament, and then vsing these meanes conscionably, wee shall finde that euery one of them will worke some grace, and minister vnto vs strength and vertue against our speciall sinnes.

2  
Vse all meanes of goodnesse.

Thirdly, if at any time we be ouertaken by infirmitie (as who is not often? *for in many things we offend all*) let vs lament & bewaile our offences, and that presently vpon the committing of them: for if sinne bee quickly and hartely lamented, the course thereof will be speedily staied, and we shall gaine by an infirmitie, which is by that means soundly healed. For our experience

3  
Bewaile infirmities speedily. James 3. 10. Note.

perience of our owne weakenesse, and so our humilitie will be increased : our discerning of the subtilties of Satan, and the deceitfulness of sinne, and our care and watchfulness to resist it hereafter, will be thereby augmented.

4  
Covenant  
with God to  
fight against  
our master  
sinnes;

Fourthly and lastly, if none of these meanes will serue the turne, wee must binde our selues by a solemne vowe and covenant, to labour and strue against our principall and most dangerous corruptions ; and to abandon them, whatsoeuer becomes of vs. And though we may be tempted, and that often and strongly, yet we must resolute (by Gods grace) neuer to yeeld vnto them againe. If we could thus earnestly set against our sinnes, satans assaults would bee nothing so strong : for if we did manfully resist the diuell, hee *would flee from vs like a coward* : and his instruments seeing vs resolute, would haue no heart to meddle with vs : and if we should fall once or twice afterwards, the breach of our vowe would so peirce and wound our hearts, that it would make vs much stronger against new assaults. And the true reason why the diuell is so violent in tempting, and wee so weake in resisting, is, because wee hang off, and halt betweene two opinions as it were, and haue such faint resolutions of forsaking our sinnes, and doe so seldome and slightly make covenants for the repressing of them.

1am. 4. 7.

Note.

Note.

Vse. 3.

Thirdly, this is for exceeding great comfort vnto those of Gods children, that haue attained to such a measure of sound godliesorrow, that for their great and grosse sinnes, they haue (by Gods mercie) left them all, so that they would not commit them againe for a thousand worlds. This is an infallible token of an vpright heart; and such may be sure, that they haue a portion in the mercies of God, which hee promisseth to his chosen people.

Obiect.

Ans.

How to discern  
that our  
sinnes are but  
frailties.

Oh, but they finde many passions and infirmities still. Be it so : yet if they cease to loue them and to giue intertainment vnto them, all is well. For presumptuous and offensive euils, we must cease to practise them : But for humane frailties, it is impossible that the most penitent man should bee freed from them. If our hearts checke vs, and wee desire to haue others reprove vs, and vse the meanes before set downe, whereby more grace may be cuerie day conuied vnto vs, though wee

be

be ouertaken many times as a bird in the snare, before wee bee aware, and haue a sudden flashing in our affections, that is ready to shew foorth it selfe in our outward actions; yet our hearts are sound and sincere notwithstanding: neither should we keepe from our soules that comfort which doth belong vnto vs.

[*Shall finde mercie.*] Heere is the promise of God vpon our obedience: and this we may be assured of. Whence the Doctrine is:

That whatsoeuer we haue beene, or whatsoeuer our sinnes haue beene, if wee can bring confession and reformation, wee shall finde mercy: God will pittie vs, and haue compassion vpon vs. (as the word signifieth) 1. First, we shall haue remission of sinnes. 2. Secondly, the healing thereof, that wee shall neuer bee vnder the bondage of it any more. 3. Thirdly, the Lord will accept of vs, and of our seruices, and make all the meanes comfortable and profitable vnto vs. When we come to the ministry, he will write his Lawes in our hearts. When we come to the Sacrament, wee shall not onely receiue the blessed bread and wine, but we shall haue communion with the sonne of God. When wee offer vp our praiers, God will heare in heauen, and haue mercie vpon vs, and fulfill our hearts desire. All these things are promised in the covenant, set downe, *Ezek.* 36. 25. and *Iere.* 31. 31. as also *Isa.* 1. 18. which text is handled in the next Sermon; and therefore to that place the larger handling of this point shall bee referred. Onely a word or two for the vse of it.

Which is for very great consolation vnto Gods seruants: who neede not to bee discouraged by any of their former sinnes: but may make full account, that if they haue acknowledged their euill workes, and clenfed and redressed their sinfull waies, God will be, (nay is already) reconciled vnto them. When the prodigall sonne resolved to come home vnto his Father, and to take new waies: and though he had beene an vnthrif before, yet he would now mend and reforme all: His father neuer charged him with olde matters, neither needed he, because he charged himselfe. If an earthly father will and should deale thus, how much more will the Father of all mer-

*Doct. 4.*

Mercie for the Penitent.

Wherein it consists.

*1. Cor. 10.*

*Vs.*

*Luke 15.*



cies deale graciously with his children, that humble themselves before him, and remove their sinnes out of his sight: especially sith the greater mercy hee sheweth to his owne children, the more glorie hee shall gaine to his owne name.

Therefore let vs make full reckoning, that we shall not one-lie meeete with Gods minister at the meanes, but with God himselfe, who wil pardon that which is past, and confirme and strengthen vs vnto euery good worke for the time to come: who will giue vs the power of godlinesse, and the life of grace: who in a word, will grant vs (and there confirme his grant vnto vs) the right vnto, and vse of al his mercies & blessings whatsoever, with the remouall of all hurtfull crosses. When the first Adam did but once eate of the forbidden fruite, it was enough to infect him, and all his posteritie, though there were but one threatening annexed to it, and none did taste of it, but he alone. And why should not wee expect on the other side, that when our second Adam Iesus Christ hath eaten of the commanded fruit, and hath sanctified it vnto vs by his example, word and praier, and annexed many promises vnto it, and wee ourselues also doe often receiue it: why (I say) should not we belecue that it shall be more sufficient and forcible to minister holinesse and happines vnto vs, then was the forbidden fruit, to bring sinne, and miserie vpon vs? especially since it is certaine, that none euer spedde ill at the Sacrament, but they that came with ill and hypocriticall hearts thereunto: and as euery ones confession and reformation hath been more sound, and faithfull, & his resolution to claue vnto God more firme and constant: so his comfort hath been more large, and durable.

(\*)

*FINIS.*

Note this  
comparison.



## The second Sermon of the Lords Supper.

ISAIAH. I.

*Verse. 16. Wash you, make you cleane : take away the euill of  
your workes from before your eies : cease to doe euill:*

*17 Learne to doe well : seeke iudgement, releene the oppressed:  
iudge the fatherlesse and defend the widdowe.*

*18 Come now, and let vs reason together, saith the Lord :  
though your sins were as crimson they shall be made white as snowe :  
though they were red like skarlet, they shall bee as well.*

*19 If yee consent to obey, yee shall eate the good things of the  
Land.*



**I**N the former part of this Chapter, the Prophet had charged these Iewes, that though they caried the name of Gods children, and of Gods people, & thought themselues in very good case, yet they were indeed notable traitors and rebels against him; which rebellion of theirs is

set out by two comparisons: for first he compares them with the Oxe and the Asse, which though they bee of the dullest sort of creatures, yet *the one knowes and remembers his owner: verse 3.* and the other *his masters crib*: and where they haue receiued kindnesse, they will acknowledge it, and doe seruice for it. But these Iewes though they had been fed at full, and receiued innumerable blessings from the Lord, yet they were vnmindfull of God, and of his fauours, and more vnteachable and vnttractable concerning their dutie, then were the Oxe or the Asse.

They considered not whence, nor why, they had those many mercies which they enjoyed, and therefore did seruice therewith, not to God, but to their owne lusts.

2 Secondly, hauing compared them to the dullest beasts, and prooued them to bee inferiour vnto those vnreasonable creatures; Hee after makes comparison betwixt them and the vilest sinners in the world, to wit, the *Sodomites*: to whom they were so like for their idlenesse, pride, excelsse, and crueltie, that he calls them by that name. *Verse 10.* saying, *Hearke the word of the Lord, O yee Princes of Sodom: hearken vnto the Law of our God, O people of Gomorrah.*

But against this, they might except, and say to the Prophet, you doe vs wrong, in thus charging, and vilifying vs: we are other manner of people then you take vs for, and would make vs seeme to be: wee haue some things to commend vs, which neither beasts nor *Sodomites* haue: for we offer multitudes of sacrifices, and obserue solempne daies, and feasts, the new moones, and Sabbaths, and the like.

This hee yeelds they did; but thence taketh aduantage, and doubleth his accusation against them, turning all these things to their deeper condemnation. *Vers. 11. 12. 13. 14.* *What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, &c. When yee come to appeare before mee, who required this of your hands, to tread in my courts? Bring no more oblations in vaine: incense is an abomination vnto mee: I cannot suffer your newe moones, nor Sabbaths, nor solempne daies (it is iniquitie) nor solempne assemblies. My soule hateth your new moones, &c.* and there is reason why God should thus abhorre both them, and the worship they offered vnto him. For, (as it is added) *vers. 15.* when they stretched out their hands in praier, *their hands were full of blood.* That is, they were full of reuenge, full of crueltie, and contention, and therefore they must needs performe those religious exercises hypocritically and carnally: in which respect they were worse then *Sodomites*: for they did but abuse their time to idleness, their apparell to pride: their diet to excelsse, &c. but the *Iewes* abused the word; and the sacrifices, and the Sabbaths, and other ordinances of God: and therefore as much

as spirituall things are better then naturall, so much worfe were they that prophaned the former, then the *Sodomites* that abused the latter.

Thus hauing shewed them how bad they were, hee leaueth them not heere, but telleth them how all might bee amended.

Connexion.

*Verse 16. Wash you, make you cleane, &c.* as if hee should haue said, I haue shewed that you haue polluted and defiled your selues beyond the *Sodomites*, and so are become exceeding vn-cleane, and vnholly : yet if you will take my aduise, and follow my counsell, I will shew you a way how you shall helpe all, and that is, to wash and clense your selues from this your filthinesse, by godly and heartie sorrow for the same : and whereas you will be readie to conceiue that this is a matter easily and quickly done, I tell you that it is otherwise, and therefore bid you *wash you, make you cleane* : purge your hearts and your hands : wash and wash ; againe and againe : and neuer leaue washing till you haue made your selues thorowly cleane.

Then further, that they might not deceiue themselves, hee declareth vnto them more particularly what sinnes they should wash away : *take away the euill of your workes, &c.* here in including an answer to another obiection, that the hearts of some might make, concerning their sacrifices, and their praiers, &c. before mentioned : for they might reply vpon the Prophet in this manner ; you finde fault with our oblations, and tell vs that God loathes our sacrifices, and seruices ; what then would you haue vs doe ? should we leaue off these workes of piety, and quite giue ouer seruing of God ?

Not so (saies the Prophet :) but *take away the euill of your workes* : doe the works still, but remoue that which God hates in them : retaine the matter, but reforme the manner of them. Now whereas some might be so shamelesse, as to say, we haue done so already, and doe so still : who can charge vs with the euill of our workes, or with hollownes, and hypocrisie in the performance of them ?

To that he makes answer in these words, *take away the euill of your workes, [from before mine eyes.]* As if hee should say, if you might be iudged by men, like your selues, you would make a good shift : but in religious exercises you appeare be-

fore the Lord, who hath fire eies, and espieth the least blemish in your seruices : and therefore looke that he see nothing in them displeasing vnto him : for otherwise, howsoeuer men commend you, and your workes, God will reiect both them, and you. After this he proceedeth, and sheweth, that if they must take away the euill of their best workes, much more must they desist from their euill workes : and therefore hee addeth, *cease to doe euill.*

verf. 17.

And yet this is not inough, but he exhorts them further to *do well*; and because they were ill scholers, and altogether vnskillful in heauenlie matters, he bids them [*learne to doe well*]; as who should say : you are naturally wittie to inuent mischief and iniquitie : but for good, you haue no wisdom, nor sound vnderstanding : you know not what to doe, nor how to doe : you haue neither a good iudgement, nor a pure affection ; nor know how to get either of them, and therefore *learne to doe well.*

Then for their better direction, he commeth to the particular, *seeke iudgement, &c.* as if hee should haue tolde them in more words : you haue beene giuen to oppression heeretofore, and haue done much wrong to poore men, that could not make good their parte against you : this hath been your sinne, to deale craftily and vnrighteously : but now take a better course; *seeke iudgment*, that is, labour to finde out what is right; and when you know it, practise it accordingly; and deale with others, as you would be dealt withall : giue ouer your crueltie; and exercise mercy : and bee so farre from oppressing any more, that now ye *releue the oppressed* : and so farre from doing hurt hereafter, that you forthwith strue to doe good : especially to the poore, and such as stand in most need of your helpe and reliefe : not such poore, as by their owne lewdnesse and misdemeanour haue cast them selues, and doe still plunge themselues further in miserie : but *iudge the Fatherlesse, and defend the Widdowe* : and stretch forth your helping hand to releue such as are most worthy of it, and haue most neede of it.

Hauiug thus vrged them to sound repentance, that they might haue no pretence to keepe them from setting vpon it;

he

he remoueth certaine doubts that might arise in their harts to hinder them. *Vers. 18.* And before hee commeth to them, he maketh preparation thereunto, saying, *come, let vs reason together.* As though he should say, now I haue plainly proued that it stands you vpon to repent, and haue shewed you how you should repent, I know you shall haue diuers reasons from your selues, and from the world to the contrarie: but hearken not what your flesh, or your friends say, but what God saith, *come let vs reason together.*

Now, the first obiection to keepe them from turning vnto God (as may appeare by the answer heere set downe) is this: You haue charged vs to be worse then beasts, or *Sodomites*, to be full of crueltie and blood, and our consciences tell vs no lesse: seeing then we are sunke so deepe in our iniquities, it seemes our state is vnrecoverable, and so it is bootelesse for vs to set vpon the worke of repentance.

*Obiection.*

I

Nay, (saith hee) not so: for though you be so stained with sinne and impiety, as I haue said: that not onely your hands, but your soules and bodies, and all bee wholly imbrued with bloody and cruell dealing, and your sinnes be as red as skarlet or crimson, which are double dyed, and died in the woll, so that you thinke it impossible to be brought to any whitnesse and purenesse againe, (as indeede in regard of men it is impossible) yet God is able to make you *as white as snow*. Albeit you haue receiued a double die of sinne, one in your conception, and another in the whole course of your conuersation all your life long: Yet the Lord is of that power, that hee is able to make you *white as woll*. There is no sinne so hainous; no sinner so abominable, but vpon his humiliation and conuersion, hee can and will make him as cleane, and as pure; as iust and as righteous as *Adam* was before his fall, and as if hee had neuer transgressed at all. Not that hee shall be without infirmities: but in Gods account, and acceptance through Christ, hee shall be as holy as the Angels are now in heauen, or as hee himselfe shall be, when he is an heire of glory in that blessed kingdome. For wherefoeuer sinne is pardoned, there it is couered from Gods eies; hee will except neither against the greatnesse, nor against the multitude of them: but *where sinne hath abounded,*

*Answer.*

*Psalm. 32.*

*Rom. 5. 20.*

*grace*



*grace shall much more abound.* Thus much for the first objection.

Obiect.

2

The second might be this: if wee should get a pardon for all our transgressions, and be at peace with God, & our own consciences; yet the law is so perfect, and we so imperfect; that, so holic and pure; and we so vnholly, and impure; that we shall neuer hold out in a constant course of obedience thereunto, but shall presently foule our selues againe, after that wee haue beene washed: and therefore as good neuer a whit, as neuer the better: as good neuer to beginne, as not to continue.

Ans.

verse 19.

For that he answereth; that if they doe but consent, and bee willing to obey, (for so it is in the original) *they shall eate the good things of the land.* Which is in effect, as if hee should haue said: when once you haue truely, and thorowly repented, you are not any longer vnder the rigor of the Law, but vnder grace: you come not to a rigorous, and seuerer Iudge, but to a mercifull, and kind father, that lookes not for perfect obedience, but accepts of a minde that is willing to know and keepe the commandements: who doth not require of penitent sinners that they should fulfill the Law (for that Christ alone could doe, and did in our behalfe) but onely that they should labour and strue to doe their best; and where they come short, acknowledge their fault. And that God will take in good worth this kind of obedience, he will testifie and make cleere, not onely by bestowing inward blessings vpon the soule, but also outward blessings for their estate: *you shall eate the good things of the land.*

Obiect.

3

But, in the third place, some might obiect and say, if things stand so, it were well if we could frame to bee religious: but I hope God will shew mercy, though there be not such washing & such adoe made about our sins; and therefore I mean to take my libertie still, & neuer to trouble my selfe about the matter.

To this he makes answer, *verse 20.* telling them that if they *refuse to obey*, and to doe the former duties, *they shall be denoued with the sword:* that is, they shall haue some fearefull iudgement or other to ouertake and consume them: for by that particular of the sword, is implied any other that God should thinke good. And to prooue all, hee brings one maine argument,

argument, *The mouth of the Lord hath spoken it.* As if hee had said : though those that repent, see little likelihood of recouerie, let them not dispaire : and though those that be impenitent see little danger of an ouerthrow, yet let them not presume : for the Lord will assuredly bring to passe that which he hath promised to the godly in mercie, and that which hee hath threatned against the wicked in iudgement.

So that you see the summe of these words is,

An exhortation to repentance; and an offer of reconciliation and saluation to all repentant sinners. Wherein is shewed :

1 First what they must doe, to the 18. *verse.* Namely that they ought,

- 1 Bewaile their sinnes, and forsake them. 16.
- 2 Learne their duties, and doe them.

2 Secondly, reasons to stirre them vpon so to doe.

1 One taken from the benefit that will redound vnto them, if they practise the former things, to wit, that they shall bee sure of the free and full pardon of all their sinnes ; and they, and their seruices shall be accepted, and blessed of God.

2 Another taken from the danger they are in, if they refuse to doe this : they shall surely taste of some fearefull vengeance of God : *They shall bee denounced by the sword.*

*Wash you, &c.* In these words he alludeth to the custome of the ceremoniall law, mentioned in *Exodus*, where God expressly commanded that before the people should heare the Law deliuered from mount *Sinai*, they should sanctifie themselves, and wash their cloathes. *Exod. 19. 10.* Whereby two things were signified.

1 First, that all in themselves are vncleane, and so visit to present themselves before the eies of the holy God.

2 Secondly, that (notwithstanding this) if they endeavour to wash themselves, the Lord will be pacified towards them, & receiue both them, & their seruices. Now this washing which he exhorts them vnto, is that which was figured by that outward oblation, & clensing of themselves, & is to be performed of al that hope for mercie from the Lord : and that, by lamenting and grie-

uing for their corrupt and sinnefull nature and behauiour, whether against God or men. This is all the washing that wee can attaine vnto, or that God looketh for at our hands. For to speake properly, nothing can cleanse vs, but Christ his blood, which is therefore called *cleane water*, Ezek. 36. 25. And none can performe that worke, but God alone, and therefore in that place, he appropriateth that action vnto himselfe, saying, *I will powre cleane water upon you, &c. From all your filthines and from all your Idols will I cleanse you.*

Ezek. 39. 25

Doct. 1.

What washing is required of vs.

Heere then, the purpose and drift of the Prophet is thus much, namely that we should ioyne with God, as working instruments in reforming our hearts, and redressing our waies. Whence ariseth this point of doctrine; that whosoeuer would haue God to wash them by the blood of his sonne, must wash themselves by godly sorrow.

Iam. 4. 8. 9.

Before the Lord promiseth any cleansing on his parte, hee requireth this kind of purging on our part. This is cleare in the *Epistle of Iames*, where he vrgeth them to *draw neere vnto the Lord*, (to wit, in the ministerie of the word, in partaking of the holy Sacrament; in faithfull and feruent praier, and the rest of God ordinances) and then he telleth them, that *God will drawe neere vnto them*, namely, in his mercie and goodnes, and in all the fruits and effects thereof. But then they must wash themselves: for hee is a God of pure ties, and cannot indure iniquitie, and therefore hee saith, *Clenſe your hands yee sinners, and purge your hearts yee hypocrites.* But they might reply, and say, Is it so easie a matter to cleanse our hearts, and our hands? Doth not sinne cleave fast, and sticke close vnto the soule?

It doth so indeed; and yet if they would follow his direction, he sheweth them a way how they might quickly be ridde of their corruptions, so that they should not raigne ouer them though they did remaine in them: and that is, *afflict your selues, and sorrow, and weepe: let your laughter, and iesting, and foolish sporting, bee turned into mourning; and your ioy into heauinesse, and lamentation for your iniquities and prouocations, whereby you haue incensed the Lord:* and then though they were brought neuer so low, yet if they begin to cast downe themselves be-  
fore

fore the Lord, he will assuredly raise them vp, as there it followeth.

This dutie is further commanded in the Prophecie of *Ieremie*, where hee speaketh to the whole Church of the *Iewes*, in this manner: *O Ierusalem, wash thy heart from thy wickednesse, that thou maiest bee saued: how long shall thy wicked thoughts remaine within thee?* In which place is declared what they must wash; their hearts: For they being made cleane, whatsoeuer proceedeth from thence must needs be suitable theunto. Secondly, from what they must wash them; from their wickednesse: and lastly, to what end; that they might be saued. As if the Prophet had told them in plainer termes; God is ready to giue you saluation, and deliuerance, both from your sinnes, and from your miseries: but your owne backwardnes hindreth good things from you: you doe not your dutie, and therefore God withholds his mercie, and therefore *wash thine heart, O Ierusalem, that thou maist be saued.* And that they needed this washing, hee proueth by this euill fruit that did continually spring out of their sinnefull hearts, saying, *How long shall thy wicked thoughts remaine within thee?* As if he had said: If you doubt of the badnesse of your hearts, looke what thoughts you entertaine therein; in the night, and in the day: when you are at home, and when you are abroad: on the way as you ride, or walke: on your beds as you sleepe, or wake &c. Consider how many vaine and idle thoughts: how many worldlie and couetous desires: how many lustfull and carnall, yea wicked and impious imaginations, you haue swarming, and as it were mustering together by whole troopes and armies within your minds, and within your hearts: euery one of which is a sufficient summons to put you in minde, to cleanse your soules: for if they were pure and vndefiled, such cogitations and affections would not bee stirring there, neither so often, nor so much as now they are.

The Prophet *Isaiah* in like sort vrgeth the same vpon those of his time, saying, *Reue your eares, and not your cloaths, &c.* But how must that be done? hee had told them in the verse immediate going before; *Turne vnto the Lord with all your heart, and with fasting, and with weeping, and with mourning:* which is thus

*Iere. 4. 14.*

*Isaiah. 66. 13.*

*Verse 12.*

The effect of  
godly sorrow.

Ezeck. 36. 25.

Zache. 12. 10.  
&c.

2 Chro. 35. 25

Verse 12.

Zache. 13. 1.

much in effect; vse all meanes to get godly sorrow, and holy remorse for sinne : for that is it, that will bruse the heart indeed, and make it gentle and pliable. For as worldly griefe and heauines doth harden the heart, and make it like a flinte : so spirituall griefe doth soften it, and makes it tender as flesh : and a fleshie heart is alwaies a cleane heart, as doth appeare in that former place of *Ezekiel*, where softnes of heart is set downe as an effect that euer followeth vpon the thorow cleansing of the heart. And as this is commended : so the practise thereof is Prophecied and foretold by *Zacherie* in his 12. Chap. and the good issue and effect thereof declared in the 13. Chap. As touching the first, we may read it in the 10. 11. 12. 13. 14. verses of the former Chapter. *I will poure vpon the house of Dauid* (saith God) *and vpon the inhabitants of Ierusalem, the spirit of grace &c. and they shall lament, &c.* where we may note first, the grieuoufnesse of their mourning, (when once Gods holy Spirit hath entered into their hearts) in that they should make such wefull lamentation, as one would doe for his onely sonne, and for his first borne : or as the *Israelites* did for *Iosiah*, their godly, and zealous, and faithfull King, and gouernour, when hee was slaine by *Necho* King of *Egypt*, in the valley of *Megiddo*, where *Jeremy*, and all the rest mourned for him with an exceeding bitter lamentation. And secondly, wee may note the sinceritie thereof, in that they should not weepe for company (as an hypocrite may doe) but euery one aparte, and in secret before the Lord. For so it is said, *And the land shall bewaile, euery familie apart, the familie of the house of Dauid apart, and their wines apart : the familie of the house of Nathan apart, and their wines apart, &c. all the families that remaine, euery familie apart, and their wines apart.*

Then for the good effect that should follow thereupon, it is contained and expressed Chap. 13. verse 1. the words are these : *In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne, and for uncleannesse.* Whence it may bee gathered, that when once we fall a washing in this sort, we shall not long wash alone, but God will ioine with vs, and open a fountaine of mercie vnto vs, to wash away all manner of sinnes, whatsoeuer they are, or haue

haue beene ; and to giue vs grace in steed thereof : And this promise is made, not onely to the *house of Dauid* : that is, to strong Christians : but also to the *inhabitants of Ierusalem*, that is, to weaker Christians. Till such time as wee finde this worke of the spirit in vs, albeit wee be of the number of Gods elect, wee haue nothing to doe with that fountaine : no key can open it, but this alone, of true and heartie grieve and remorse for our euill workes, and waies that are not good.

See Chap. 12.  
8. for this interpretation.

This point may bee further confirmed vnto vs by plaine reasons drawne from the Scriptures of God : for,

1 First, there can bee no sound repentance, without this religious and holy mourning : therefore when *Ephraim* fell to repentance, God himselfe witnesseth that hee *heard him lamenting* and bewailing his former sinfulness, and the folie of his youth. Till then, though there bee many requests for the obtaining of mercy ; yet they proceed from the lips, not from the heart : and till such time as men be wounded in their soules for their sinnes, they and their praiers shall bee rejected. For, *The Sacrifices of God are a contrite spirit : a contrite and broken heart hee will not despise*. And when *Davids* sinne troubled him, and *was euer before him*, being as painefull vnto him, as if his bones had beene broken in peeces, and the splints thereof runne into his flesh : then he might boldly and comfortablie beseech the Lord, (as hee did) *Wash me thorowly from my sinne &c.* And againe, *Purge mee with Isope, and I shall bee cleane; wash mee, and I shall bee whiter then snow*. For then hee might bee assured, that hee came not to God as an hypocrite with a double heart, but as a true penitent person with a troubled heart.

Reasons.  
No sound repentance without mourning for sinne.

Psal. 51.

Verse 8.

Verse 2.

Verse 7.

2 A second reason, to shew the necessitie of this inward touch for sinne, is, that without the same it is impossible wee shoud haue any faith : for the promise is made to them that are wearie of their corruptions; as a poore prisoner is of his bolts and Irons : euen to them that account sinne to bee a bondage and a captiuitie vnto them. And none haue any warrant to come vnto Christ, but those that are *wearie and heauie laden* : if they feelee not their sicknesse, the Lord *Iesus Christ* is not a Phisitian for their turne: he wil not bind vp the wounds,

2  
No faith without it.

Luke 4. 18

Math. 11. 28.



nor cure the maladies of any, but of those, who are touched and pained with the sense and feeling of the same.

Use 1.

For reproofe of those men and women that are audacious and venturous enough to come before God, and to presse into his presence, with these, or the like requests; Lord bee mercifull vnto vs; Lord wash vs from all our sinnes, &c. and yet they themselves neuer labour to make their hearts cleane, but rather cloake and couer, nay excuse and defend their faults. Such doe but take the holy name of God in vaine; they make not praiers of faith, that shall preuaile for them; but praiers of sinne, that shall stand in record against them; being sinnefull and abominable in Gods sight. They draw neere with their lippes, but their hearts are farre from God: and therefore in vaine they worship him.

March 15.8.

Hence it commeth to passe, that many offer themselves to receiue the Sacrament, the seale of the eternall couenant; and come to the word to heare the promises of life, and yet depart without all comfort and assurance of Gods fauour, because they came not with teares for their transgressions and rebellions against the Lord; nor with that piercing sorrow, which would goe as neere them, and bee as effectuell in them, as if they shed abundance of teares; because wee will not doe the lesse which belongeth to vs, God will not doe the greater which pertaineth to him.

Use 2.

Secondly, seeing God would haue all to wash, the best as well as the worst, let vs be instructed, if wee would haue fellowship, and communion with God, to search our hearts, to the intent wee may finde out the hidden corruptions thereof, and bewaile the same with a sound and earnest lamentation. And then if wee doe but aske mercie, wee shall haue it; otherwise not. For if one of our children haue fallen into some great and grieuous fault, wee will not forgive him, till he first humble himselfe, as the Prodigall sonne did: if there bee in him no remorse for the offence committed, but hee continue proud and stubborne still; the father should spoile his child, if hee should shew him fauour: the best course hee can take with him then, is to carrie a heauie countenance towards him, and a strait hand over him, that so hee may recouer him and saue

saue his soule : and euen in like sort will God deale with vs ; where hee loueth most, hee will checke and rebuke most, till they grow to that reformation which hee requireth, and aimeth at in their correction.

Now to the end wee may the better get this holie affection of sorrow into our hearts, wee must vse all helps needfull for this purpose.

And first, because it is a supernatural worke, we must intreate the Lord according to his promise, *Zach. 12.* to put his spirit into vs, and thereby to mollifie our stonie hearts, as hee hath couenanted, *Ezek. 36.* otherwise wee may toile out our selues in vaine, and after a long and tedious strife bee as farre, nay, farther from a tender heart, then wee were at the beginning.

Secondly, as wee must craue assistance from heauen, so wee must vse the meanes that God hath appointed; namely,

1 First, to call to minde our many and great offences against his maiestie, and to lay before our eies in as particular manner as we can, our corruptions both originall and actuall, before and since our callings : considering how grievous they haue beene ; many of them being committed against our knowledge, and consciences ; yea and couenants made vnto the Lord for the resisting and forsaking of them. Further, we are to recount with our selues, of how long continuance they haue beene : how offensiue, how pernicious and infectious to others ; how many we haue poisoned by them, of whose recouery wee are altogether vncertaine : some of them (for ought wee know to the contrarie) being already in torments in hell fire, for the sinnes whereinto wee haue drawne them : and others (perchance) likely enough to goe the same way after them, if the Lord doe not in mercy preuent them by his grace, &c.

These, and the like meditations, will cause our hearts (if they bee not past sense and feeling) somewhat to relent. Thus did *Nehemiah* aggrauate their sinnes that liued in his time : and so did *Dauid* his own corruptions, endeououring in many words to make them odious in his owne eies : acknowledging that hee was conceiued in sinne, ( which was the fountaine of all ) and brought forth in iniquitie : that God requireth truth in the

Meanes.

1  
Pray for it.

2  
Aggrauate  
our sinnes.

*think pray  
and go on  
and so on  
and so on*  
Neh. 9.

Pla. 51.

the inward parts, but hee had beene hypocriticall and false-hearted : that God had taught him wisdom in the secretes of his heart, but hee had put that out of his consideration, and cast it behind his backe, when it should haue restrained him from all those ill courses that hee tooke. These and many other circumstances, are either plainly exprest, or by consequent necessarily implied in that 51. *Psalme*, whereby he labours to set out the hainousnesse of his offences, that his own soule might abhorre them, and all the world might see his vtter detestation of them.

3  
Suffer admonition.

2. Sam. 12.

Note.

1. Thes. 5. 10.

Heb. 13. 22.

Heb. 3. 13.

Another excellent meanes is, not onely with patience to endure, but with earnestnesse to intreate, the admonitions and reproofes of those, which haue beene, and are acquainted with our courses : for wee are so full of selfe-loue, that others may easily discern more euill in vs, then wee can espie in our selues : and those of all other, are the best, and most faithfull friends, that will mercifully, and wisely (though sharply and roundly) tell vs of our faults : as *Nathan* dealt with *David*, when his heart had beene a long time hardned by lying in sinnes vnrepented : which priuate admonition of his (as wee may obserue) was a more effectuell meanes for his rousing out of that dead slumber, then any, or all the publike ordinances of God : as the sacrifices of the Law, and Sermons of the Prophets &c. which all that while hee had frequented. And sometime it is found by experience yet still, that a wholesome, and sound, and wise reproofe of a Minister of God, or some Christian friend in priuate, throughly set on, and effectually applied, hath done that (through Gods blessing) that many holy and excellent Sermons could not effect and bring to passe, for the reclaiming of diuers from the by-paths of iniquitie ; wherein they had a long time wandred and gone astray. Which is not spoken, as if this priuate dealing were to bee preferred before Gods publike ordinances : but that wee may haue each of them in due estimation : that as we should not despise Prophecyng, but suffer the words of exhortation in the assemblies of the Saints : so we should admonish one another, and be admonished one of another, daily, in priuate, lest any be hardned through the deceitfulness of sinne.

3 In the next place, when wee by our owne searching and examination, and by others plaine and faithfull admonition, haue found out a great sea of our corruptions, then let vs inwardly and seriously ponder vpon the infinite mercie of the Lord our God, in giuing vs his dearely beloued sonne : and the inconceiuable loue of the sonne, in submitting himselfe to become a rancome for vs : and that without any intreaty, desert, or desire on our parte : yea, euen then, when wee were his mortall enemies. This was it, that caused them, in the 12. of *Zacherie*, so to mourne and lament, because they considered what Christ had suffered in their behalfe. And this should breake and melt our hearts (as it did theirs) that wee wounded and pierced our deere Sauour by our transgressions : for the *Chastisement of our peace was vpon him, and by his stripes we were healed*. If he would shedde his precious blood for vs; why should we thinke it much to shedde a few teares ouer him? and so the meditation of the seuerall sufferings of Christ, and of Gods gracious promises made vnto vs, in, and through him, should cause our hearts to be dissolued into teares.

4 Fourthly, we must as often as fit occasion is offered, goe vnto the house of mourning ; where we may be put in minde of our wofull estate, by reason of our wicked nature and finnefull carriage, in violating the Lords holy precepts and commandements : and this is commended as the parte of a godly wise man by *Salomon*, in *Ecclesiastes*; where it is said, *The heart of wise men is the house of mourning : but the heart of fooles is in the house of mirth*. And the reason why this is a part of wisdom, is rendered in the 4. verse. *It is better to goe to the house of mourning, then to the house of feasting ; because this is the end of all men ; and the lining shall lay it to his heart*.

And if others chastisements should affect vs; much more should Gods correcting hand vpon our selues, mooue vs: and and when he smiteth vs, wee should ioyne with him, and take his part, and smite our owne hearts : and then if Gods stroakes on others, or on our selues, doe make vs mourne for our rebellious behauiour against the Lord, happie and blessed are wee : for so saith the Prophet, *Blessed is the man, O Lord, whom thou chastisest, and teachest in thy Law* : and our Sauour also,

4  
Meditate of  
Gods infinite  
mercy in  
Christ.

Isa 53.5.

5  
Make vse of  
others crosses

Eccles. 7.6.

Of our owne

Psal. 94.13.

Mat. 5. 4.

*Blessed are those that mourn, &c.* therefore when we finde our selues inclined to heauines, in respect of any outward scourge that lieth on vs, or on our friends; let vs take hold of the occasion, and turne the course of our griefe another way: which if we can attaine vnto, and make our sin to be our greatest sorrowe, Christ Iesus shall bee our greatest ioy: and wee being mourners of *Sion*, shall be comforted in due season: our iniquities shall be removed as a cloud, and scatered as a miste, and wee receiued into euerlasting fauour.

Vse. 3.

Thirdly, this is for the singular comfort of Gods children. What though they haue been like the people of *Sodom*, and of *Gomorrab*, and haue liued like beasts all their life long? yet is there hope that they shall not be cast off: nay, if they can once beginne to rinse and purge their hearts, though their sinnes haue beene neuer so horrible, and odious, and abominable; they may be assured of the free and full pardon of them al; neither need they make any doubt at all hereof: for if such kind of sinners might not attaine to this, it were in vaine for the Lord to exhort them to repentance: but wee see heere, that though these *Iewes* had receiued many blessings; heard many instructions and threatnings out of the word, and felt many corrections from Gods owne hand, and nothing would driue them from their accustomed course of rebellion, yet notwithstanding all this, if now at last they would grieve their hearts in good earnest, and not passe over the matter with some sleight mourning, (for so farre wicked *Saul* went; when *Dauid* had told him of his fault in pursuing him that was innocent) but strive for a soaking, and working sorrow: if I say, they would labour for this, the Lord offers them mercie, so that they should forthwith bee disburdened of the guilt, and freed from the punishment of all their former wickednesse. For when sinne is once cast out of the heart, God hath no quarell against the partie; and it can neuer lurk there long, except it be fedde with excuses and allowance. It neuer stickes so close, nor cleaues so fast, but godly sorrow will make a separation betwixt it and the soule, and crush the very head thereof. That giueth life and roote vnto it, and makes it grow and bring forth abundance of fruite, when wee loue it, and

Note.

ACT. 12. 13.

can.

can say somewhat for it: but if we do not nourish it in our souls, but banish it thence, we shall bee accepted whatsoeuer our life hath formerly beene: for as God will neuer sprinkle the blood of his owne sonne vpon a carnall, and proud, and prophane heart: so hee will neuer denie to giue the merits of his sonne vnto an heauie, and sorrowfull, and contrite spirit.

[*Take away the euill of your workes from before mine eyes.*] As if hee should haue said; hitherto you haue but dissembled in the duties performed by you: which hollownesse of yours, though men could not so well see and discern; yet the Lordes eyes haue been and are still cast vpon your doubling, and halting, and false dealing: and therefore if you would haue him to looke fauourably vpon you; take away from his sight that which causeth him to frowne vpon you: not onely your euill workes (for so hypocrits may doe) but the euill of your good works: for heere (wee must vnderstand) God did not aime at the subuersion and ouerthrow of the former duties of religion, but wisheth them to doe the same workes of pietie still, but in a better sort then they were wont to doe them: whence this doctrine offereth it selfe for our learning; that,

A Christian must not onely doe good things, but must doe them in a good manner: otherwife, God may, and will reiect the works, and confound the doers of them.

This people here had many outward obseruations, as doth appeare from *verse 12.* to the *16.* Yet because their seruices were not performed in faith and loue; God did vtterly abhorre and detest them. They would keepe the Sabbaths, and frequent the solempne assemblies, but they would learne nothing at all: though their bodies were there, their hearts were not there; but either about their busines in the familie, or their affaires and dealings in the world; thinking how to reuenge such or such an iniurie; how to releue themselves in such or such a necessitie, or the like, or perchance worse matters. They would make long prayers, but their hearts were full of wrath, and their minds full of doubting: and so in other exercises of religion, still they mingled their owne corruption, in so much that God could haue no liking of them. Such were the *Scribes* and *Pharisees* also, who vsed to preach, to

*Doctr. 2.*

Good things must be done in a good manner. *working*

*3. in the heart*  
*2. in the tongue*  
*1. in the life*



giue much almes; to pray, and fast often; and had a verie smoth outside: for so much Christ grants them, that they were painted Sepulchres, faire to behold and looke vpon: and graues so couered ouer with greensward, that one might walke ouer them againe and againe, and yet neuer perceiue any rotten bones therein. Notwithstanding all this, the vengeance of God is denounced against none more often and earnestly by our Sauour, then against that kinde of people, as appeareth plainely in the Gospell. And why? because they tooke not away the euill of their works: for which cause, the Lord Iesustels them, *Yee are they which iustifie your selues before men; but God knowes your hearts: for that which is highly esteemed among men, is abominable in the sight of God.*

Mat. 23.

Luke 16.15.

Isa. 29.13.

And the like, the Prophet *Isaiah* laieth vnto the Iewes charge elsewhere, saying, *This people come neere vnto me with their mouth, and honour mee with their lips, but haue remooued their heart farre from mee.* Hee blameth them not, for that they came not to Church, or that they refused to make an outward semblance and shew of worshipping him; either in word or deed, (for here in they were verie forward) but for that they brought a lame sacrifice, or rather a dead carkasse; presenting before God the outward man, but not caring to bring before him the inward man, which hee chiefly regardeth and looketh after; and without which the other is of no reckning with him, but is esteemed to bee a vaine and sinnefull worship.

Isa. 66.2.3.

And the same detestation of such hypocriticall seruing of him, the Lord sheweth in an other place of this Prophecie. Where first hee declareth what kinde of worshippers he requirereth and delighteth in. *To him will I looke* (saith hee,) *even to him that is poore, and of a contrite spirit, and trembleth at my words.* Thus ought all to bee disposed and affected, that expect any fauour from the Lord: that because hee is so holie, and mighty, and glorious, they must come with feare and trembling, through a sight and feeling of their owne basenesse and vnworthinesse. Which if they strue to doe, the Lord promisseth that hee will looke vpon them with a mercifull and gracious eie. Then in the next verse, hee setteth downe what account he maketh of ceremonious worshippers, that contented them-  
selues

selues with offering oblations of bullocks, and sheepe, &c. thinking that God was beholding to them for the same : they trembled not at the word, neither were sorrowfull, nor heauie hearted for their sinnes : yet because they were at coste and charges to serue God in sacrifices and incense, they thought themselves as good as the best : but the Lord sheweth there that he condemneth and abhorreth them and their oblations, saying, *hee that offereth a sacrifice, and doth not offer himselfe,* it's all one as if hee were a murderer (for to that effect are the words) *He that killeth a bullocke, is as if hee slew a man : and hee that sacrificeth a sheepe, as if hee cut off a dogs necke,* (which was then an vncleane beast, and reiected (amongst others) by the *Leuiticall law*) *he that offereth an oblation, as if hee offered swines blood :* (which was likewise forbidden at that time, and counted an abomination to be offered to the Lord.) And as for their incense, and bowing downe in Gods house, he sheweth that it is as if they bowed to an Idole, and blessed it : it was as hateful and lothsome in Godseies, as the most vile and monstrous Idolatrie that was. For hee required of them in those outward oblations, that they should haue spirituall affections : without which the other were so farre from pleasing him, that they grievously prouoked him. Hee that did bring a beast to bee killed, was thereby to professe before the Priest, that hee deserued for his transgressions, to bee killed himselfe. Now when hee could stand by, and see the beast slaine ; with a bold face, and a senselesse heart, not trembling at the consideration of his owne wretched deserts ; the Lord professeth that he will neuer looke with a pittifull eye vpon such an one, but esteeme him as a notorious malefactor, and punish him accordingly : and that he was of power so to doe, he maketh it euident in that place by this, that his hand had formed the heauens and fashioned all the wonderfull works that are on the earth. And they were not so wittie to deceiue the Lord, as hee was wise and mightie, both to hunt them out, and to execute strange and fearefull iudgements vpon them.

verse 3.

Note.

vers. 1. 2. 4.

Besides these places, there are reasons to confirme this Doctrine : for,

- I First, God doth as strictly command the manner of our obedi-

Reasons.

Jam. 3. 16.

2

John 4. 24.

obedience, as the matter of it; and lookes as much that it should be well performed, as that it bee performed. Hee enioynes the Minister not onely to preach true and sound doctrine, but to deuide the word aright, and to apply it wisely and fitly, giuing euery one their portion in due season. Hee commandeth the people, not onely to come to the Sermon, (for so the wickedest may doe) but to come with a good and honest heart. Hee biddeth vs not onely to pray, but to *pray in the holy Ghost*: (as *Iude* speaketh) and to pray feruently, as *James* saith, *The prayer of the righteous availeth much, if it be feruent*. And so for all other duties, hee would haue vs to be carefull how wee doe them, as well as that we doe them.

Secondly God is a *spirit*, and therefore *will bee worshipped*, not in outward ceremonie alone, but *in spirit and truth*: giue him the best words that may bee, if we doe not giue him our hearts all is nothing worth.

*Judas* dealt best with Christ of all the disciples in appearance: for when all shrunke from him, hee stucke to him; came and bowed himselfe before him; saluted and kissed him. Who would not say now (had he not been priuie to *Judas* his heart) that he was the true and faithfull friend aboue all the rest, that would shew himselfe thus friendly in the time of aduersitie? Yet the swords and stauces of those that apprehended Christ, were not so odious vnto him, as was *Judas* his kisse that betrayed him, because hee had an ill and corrupt minde, and a treacherous and false heart in that which he did. And such are the seruices of all hypocrites, euen *Judas* his kisses: and therefore they shall bee requited with *Judas* his reward, except they reforme their hearts, and amend their works.

Ipe 1.

This makes for the great reproofe, not onely of grosse sinners, and of hollow-hearted dissemblers, but euen of those that haue some sparkles of grace in their hearts; nay, of the best that liue vpon the face of the earth: for none can say hee is innocent in this point, but at one time or other, in one dutie or other, hee hath failed more or lesse; if not in the matter, yet in the manner of performing the same. This will bee more euidently scene in the particulars, and therefore my purpose is to speake of 4. kinds of works: namely,

Ibodo

Of

Of the workes

- 1 Of religion.
- 2 Of loue and mercie.
- 3 Of our ordinarie callings.
- 4 Of recreation.

And first to giue instance in the exercises of religion; who can cleare himselfe therein? For if men come vnto Sermons, and offer vnto the Lord their bodily presence, doe not the most thinke they haue acquitted themselves well? Albeit in the meane while they bee altogether negligent in making preparation for this worke, by searching their soules to cast out the leauen of corruption, which wil hinder the powerfull operation of the word: and by getting that sight of their wants, that might cause them to come with an eager appetite vnto Gods house. They seldome, or at least very coldly, pray vnto the Lord to giue them an vnderstanding minde, and a teachable heart to profit by the meanes: but for the most part, thrust in themselves ruedly with a proud and vnprepared heart, and with vnruled and distempered affections; that when they stand in Gods holie presence, are wandring from the duties in hand, and running after their couetousnesse, or after their delights: and so if the word flie in at the one eare, it flies out as fast at the other. And they doe not mingle it with faith, as they should doe, but with their owne corruptions, which hinder the effectuall working of it: and so it seales vp vnto many, their owne iust condemnation, in steed of being an instrument of God for their edification and saluation. And as for Gods owne children, in steed of those excellent graces that might be thereby wrought in them, it oftentimes hardens their hearts, and fittes them for sharpe correction.

So for praier, whereas they should lift vp pure hands without wrath, and without doubting; many neuer care what manner of sacrifice they offer vnto the Lord: but are full of passion which distracts them, and full of vnbeleefe which excludes them from hauing interest in Gods blessings: and so their praiers tumble down againe vpon their heads, and bring vpon them iudgements in steed of mercies. They may truly say, that they haue sought for helpe often; and haue had no hearing; but it is long of themselves: for the sea is not more

Works of religion.  
Evils of hearing.

Hebr. 4.

Corruptions in praier.

full

full of water; then God is full of mercy to all *that call upon him in truth*: and if they could put away their vnbeleefe and hypocrisie, and other euils that are mixed with their suites and supplications, they should finde that none is so kinde a Father, as God is: and they should not bee so ready to aske, but hee would bee more readie to giue, if so be they did come in faith, and aske aright as God requireth. The like may bee said for the Sacrament of the Lords Supper: diuers there are that partake of it as often as their neighbours doe; but they are so farre from receiuing benefit and comfort therefrom, that it proues hurtfull and vncomfortable vnto them: and why? because they put not away the euils of this worke.

But what are they (may some demand?) They are diuerse.

One common euill, is grosse and palpable ignorance, that men come, not discerning the Lords bodie and blood, that is, not being able to put a sensible difference betweene that, and common bread and wine: and so comming vnto it, no otherwise then to their ordinarie foode: not conceiuing, much lesse well considering what they are to receiue from God; what from man: what examination is to be vsed that they may bee worthy receiuers of it: what iudgements are to bee feared, if they bee vnworthy receiuers: and so they feele those iudgements before they feare them.

2 A second euill to bee remoued from this worke, is vnbeleefe, which hinders vs, that wee cannot finde the inward vertue of those holie mysteries. For when wee drawe neere to the Lords table, wee should make reckoning of greater benefits, then all the kings, and kingdomes of the earth can affoord vs. For there God the Father is the feast-maker: hee giueth vs for our intertainement, the body and blood of his owne sonne to feede vpon: hee offereth vs, and would exhibite vnto vs, (if wee had faith to apprehend it) Christ his perfect righteousness; and increase of our true holinesse: and entitleth vs to all comforts in this life, and to the crowne of glorie in the life to come. This many know: but they want faith to make application of it to themselues: and thence it commeth to passe that their soules are so barren of grace, notwithstanding

Euils to be  
remoued by  
communi-  
cants.

1  
Ignorance.

2  
Vnbeleefe.

notwithstanding their often communicating at the Lords table.

The woman in the Gospel that was troubled with a bloody issue, said in her heart before shee came to Christ, if I may but touch the hemme of his garment onely, I shal be made whole, and according to her faith it was vnto her : for that touch healed both her soule and body : yet shee had no speciall commandement to come, nor promise of good successe if she did come, nor experience of any in her case that had sped well before her : if shee were thus confident, hauing had so few meanes to confirme her, what strength of faith should wee come withall, and what a stedfast expectation of mercie should wee haue setled in our hearts, when wee come to Christ Iesus in this his ordinance ? seeing that wee haue both a commandement, and a promise, and the examples before our eyes of such as haue found vnspokeable good by this holy Sacrament : and there is more reason why our Sauour should pitie vs, then why he should pitie that woman : for we haue a more dangerous issue of sinne in our soules, then she had of blood in her body ; and many of vs haue beene longer troubled with it, then shee was with hers : and hee came rather to heale the sicknesse of the soule, then to cure the maladies of the bodie. And besides all the former, hee shall haue more glorie by sauing vs from sinne, then by healing her from a bodilie infirmitie : and the taking, and eating of the blessed Sacrament of the eternall couenant, is much more effectuell to draw vertue from Christ, then the bare touching of his garment was : and hee is neerer vnto vs now in his gracious presence, then hee was vnto her then, in his bodilie presence.

This wee should beleue and rest vpon : and if wee doe not, wee offer vnto the Lord the greater iniurie : for hee is no deceiver, but purposeth to bestow that vpon vs in truth, which he makes offer of in shew : euen to giue vs as full a communion with the righteousnesse of the second *Adam*, as wee had with the corruption of the first *Adam*. Euen as the branches doe partake of the sappe of the Vine : and the members of the body, haue life and motion deriued vnto them from the head : so shall we receiue grace and life from Iesus Christ,

Note.

Math. 9. 21.



in, and by his holy meanes, so often as wee doe thankfully vse them.

3  
Vncharitable-  
nesse.

3 A third euill that must be put away, when wee are to bee partakers of the Lords Supper, is vncharitableness, and vnmercifulnesse: for that is a feast of loue, where we are to receiue further assurance of Gods loue to vs, and an increase of our loue to God and men. And how can we looke for mercie, if we shew no mercie? or how can wee expect from the Lord a generall acquittance for all our debts and trespasses, when we will not passe by small matters of offence in our brethren? Therefore as we would finde any fauour in heauen, let vs put away from vs that vnloving dispositiō that is naturally ingrafted in euery mans heart; and striue to get in our soules, and to expresse in our liues, a true loue and Christian affection. And to the end wee may shew indeed that wee haue this excellent vertue in vs, let vs practise these 2. rules:

2  
Rules of cha-  
ritie.  
Math. 18. 35.

1 First, if thou haue a grudge against any, labour from thy heart to forgiue, and for euer to forget, whatsoeuer iniurie or indignitie hath been offered vnto thee.

2 Secondly, if thou thy selfe hast done wrong to any other, seeke to vndoe it againe. Many when they haue beene iniurious vnto their neighbours, and reuenged themselues vpon them, will bee ready to plead for themselues, and say, I am satisfied, I hope I need not seeke reconciliation with him, for I beare him no malice. But haue you not given him cause of griefe; haue not you spoken wordes that sticke in his stomacke, and wound his heart: if you haue, goe and reconcile your selfe vnto your brother; else your sacrifice cannot be accepted: though you haue nothing against him, yet if hee haue somewhat against you, the rule of loue requireth that you should seeke peace with him, if hee will not seeke it of you.

Note.

Math 5. 23.

Singing of  
Psalmes.

The like might be said for singing of *Psalmes*, men will vse it for a fashion sake, because they would not seeme to reiect any religious seruice: But if they would haue any edification or consolation thereby, they must sing with the heart, as well as with the voice: and make melody to the Lord, as well as outwardly before men.

And

And as these and the like corruptions are to bee separated from the workes of pietie towards God, so

Secondly, there are other euils to bee remoued from our workes of mercie, and of loue towards men. As in the matter of almes : if wee thinke to merit thereby, as Papists doe ; or seeke vaine glorie thereby, as Pharises doe, wee put not away the euill of that worke, and therefore God will reiect the work it selfe.

2  
Workes of  
mercie.

So for admonition and reproofe, they are very necessarie to be giuen : yet if men doe these duties in wrath and distemper, they shall doe more hurt by their bitterness, and passion, then they can possibly doe good by their admonition.

Admonition.

Thirdly, concerning the workes of our ordinarie callings, we must cast off those euils that vsually cleaue vnto them: as

3  
Workes of  
our callings

First, for masters ; (to touch that part immediately before mentioned, as it concerneth them more particularly in their places) it is their dutie to deale with their seruants by admonishing them, and by reproofing them ; yea, and if need bee, by correcting them also : which is as necessarie for them as their meate and drinke : but then they must beware of wrath and outrage; of bitterness & crueltie; and do as the Lord doth here; he telleth the *Iewes*, that they were worse then brut beasts, and nothing inferiour to the *Sodomites* in sinne, and impiety : but how ; doth hee leaue them here ? Oh no, he deales mercifully with them, and shewes them how they may amend all, for otherwise they would haue fretted or dispaired. So must masters deale; not minister a sharpe and biting reproofe, and then sling away from their seruants in a passion, for that were not to deale as a *Surgeon* that comes to heale ; but as a robber, or a theefe, that comes to kill ; that giue a gash, or a wound, and so away : nay, as wee must shew them their sicknesse: so we must giue them a medicine : tell them where they goe out of the way, and direct them into the right way : yea, and beseech the Lord also, of his owne mercie and goodnesse, to guide and order them better hereafter ; for else our admonitions will doe them more hurt then good, a great deale. They will hate the reproouer, and despise the reproofe, but neuer leaue the fault reprooued. And thence it is that there are so

I  
The masters  
dutie.

I  
Reproofing.

Note.

manie complaints : neuer man or woman was troubled with such children, or such seruants : Why ? what is the matter. Oh wee haue reproofed them, and told them of their faults so often, and so earnestly, and yet there is no reformation, nor amendment of any thing : but looke backe to your selfe now, and perhaps the greatest blame will lie vpon you.

*Note.*

You are still exhorting, and still crying out against them for their misdemeanour : but how ? is it not done in a passion to ease your selfe, and not in compassion to helpe them : you haue giuen them diuers biting and cutting speeches : but how many seruent praiers haue you made for them in secret : you haue often beene greeued, and rebuked, them and doe still chide them verie sharply for failing in your worke, but how many teares haue you shedde for their failing in Gods seruice, and their grieuous offences against his holie maiestie ? if you cannot bee thus spiritually affected, nor alfoord them your praiers, as well as your rebukes, you may spare a labour, for any good that is likely to come of all that you doe.

Therefore, let masters of families, and parents, (and likewise husbands when they are to deale this way with their wiues) be carefull to do this dutie in wisdome and moderation, in loue and tender affection to the soules of the parties offending. If the faults bee priuate, let the admonition bee priuate : if they be great, bring strong arguments to conuince the offender, and to beate downe his sinne : but spare tart, and bitter, and reuiling speeches, that will rather exasperate, then worke any cure vpon them that are faultie, and blame-worthie.

2.  
*Labour.*

*Note.*

So for labouring in our vocations. It's good to rise early, and to goe to bed late, and to eate the bread of painefulnesse, so that a moderation be kept, that masters and seruants bee not oppressed; but then we must take heed that we labour not for couetousnes, nor in desire of filthy lucre, but in conscience and obedience to God : for otherwise, wee shall bee froward and distempered when things goe crosse with vs : and luste after the world, and dote vpon the vanities of the world when things goe well with vs. If we serue the world, or our selues, in the paines that we take, we shall be vexed, and disquieted with

continuall

continuall discontentment; and euer turmoyled & tossed with some inordinate affection: or otherwise if we can get aduantage by doing of wrong, we shal not much sticke at it: and if a commoditie lie in our way, wee will bee sure our neighbour shall be a looser, rather then our selues. Whereas if wee aimed at Gods glorie in our dealings and affaires of this life, wee would rather suffer wrong, then doe wrong: and helpe others, then hurt them, knowing that when we doe best, we alwaies speede best.

And as masters must heerein looke to themselves: so must seruants in their places; they must beware of eie-seruice: for many there are, who when their masters eie is cast vpon them, will bestir them very busily, and doe much: but when his eie is off them, and hee absent from them, they will either doe nothing at all, or very little in comparison of that they might and ought to doe. Such must remember that they should serue the Lord Christ in their places, whose fire eies are still vpon them, to reward them if they bee industrious and painefull: and to punish them if they be careless, idle and wastefull. Fourthly and lastly, for our recreations, which being lawfull, and warrantable in themselves, yet seeing they are mingled with many horrible corruptions by the vsers, or rather by the abusers of them, we must be likewise carefull to put away the euils of them: as,

2<sup>o</sup>  
Seruants dutie.

4<sup>o</sup>  
Recreation.

First, the euill end that is propounded by those that are much addicted thereunto: and what is that? for the most part, not to refresh themselves, but to gleane mony from their companions, vnto which they haue no right at all, either by Gods Law, or by mans: neither shall they euer be able to answer the loosing or getting of such money before Gods iudgement seate. Yet that is the devils sauee, whereby their recreations are vsually sweetned, which els would not be so wel pleasing vnto their fleshly taste: which is a sufficient argument to confirme the vnlawfulnessse of such exercises, to those that so vse them, because that this mixture, with all, or most of their games and sports, is that which the worst doe most delight in; and without it; count their recreation but an idle thing, nay, a meere vexation and torture.

Corruptions thereof.

1<sup>o</sup>  
The euill end of them.

Note.

2  
Mispending  
of time.

Note.

A second mischief that vsually accompanieth such exercises, is, mispending of too much time in their vaine delights: which may well be called vaine, when they either wholly, or for the most part hinder men from Gods seruice, and from the works of their callings, and make them altogether vaine, & idle, & vnprofitable burdēs of the earth. Satan that old serpent (whom they serue that are thus in bondage to their fond and wretched lusts) hath many cunning wiles, and craftie fetches, both to allure them into his snares, and to hold them fast when hee hath intangled them: and this is one amongst the rest; that when one gets, and feesles it comming, hee stirreth vp in him such a lust after gold and siluer, or whatsoeuer they play for, that they cannot make an end in any time. And if any one loose, hee perswades him (though indeed there needes not any great adoe to perswade them, their owne corruptions carrying too great a sway ouer them in this respect) to play one game more, to trie if they can recouer that which they haue lost, and not to let the winners giue ouer with such dammage vnto them, and aduantage vnto themselues: and so let slip many a precious houre, wherein, if they were well busied, they might get more good vnto their soules, then all the world is worth.

And as in gaming, so in other pastimes (as they call them) they are so excessiue in respect of time, that in steed of the right end of them (which is to quicken and reuiue the spirits, and to fit men for matters of greater importance) they peruert them to a quite contrarie end, and make them meanes to wearie and tire out themselues: so that they are for that day, vtterly disabled for any worke of religion, or of their callings.

Yet it is strange to heare how those that carry the name and profession of Christianitie, will shift off euerie wholsome admonition and rebuke that is brought against them, with this, what? will you not allow vs recreation? but it might be demanded of many of them, to their shame, what is your vocation, that talke so much of recreation? what sore labour haue you vndertaken so to wearie you, that you should stand in neede of so much refreshing? In truth if things were well examined, we should finde, that such make their sports to bee their

their vocation, (if they haue any at all) not their recreation. For they doe nothing else, or very little else, but eate and drinke, and sleepe, and play, and so consume their daies, and spend the greatest parte of their life like Epicures, that dreame of no other happinelle, but of following their delights, and giuing themselues ouer to beastly voluptuousnes and sensualitytie. And whereas recreation should bee vsed onely as physicke, they make it their ordinarie diet. If wee should heare a man alwaies inquiring after skilfull Physitions, and calling for nothing else but Physicke, Physicke; we would presently conclude, certainly this man hath a very sickly body: and what els can we think of those men, that are stil following after vain delights, and in whose mouthes there is nothing so vsuall, as recreation, recreation, what else (I say) can wee tkinke of them, but this, surely these men haue very sickely soules. There is very little inward ioy and spirituall contentment in that heart, where so much is sought for from these external things.

*Note.*

A third euill in recreations, is, inward fretting, and outward chafing: especially when they breath out monstrous oathes, and fearefull blasphemies against the God of heauen: and horrible imprecations, and cursed speeches against his creatures; which are too too vsuall in their carding and dicing, &c. For there are none more outrageous people, then those that are caried away with the streame of those vnruely lusts. And whereas many of them will confesse, that these things are amisse, and should be mended, butt they know not how to doe it: let such know, that how lawfull soeuer such recreations are vnto others, it's sure they are vnlawfull to them. For how can they either comfortably pray for a blessing vpon that they go about before they set forth in the morning, whē they rush on such occasions (vnto them at least) of dangerous falling, and fearefull prouoking of the Lord: or how can they returne at night, to render thanks, and to looke their father in the face with any comfort, when they haue beene all the whole day so busilie imploied in the seruice of the deuill, and of their owne sinfull flesh: what lawfull vse then can they haue of that, which they can neither craue a blessing on, before they

3  
Fretting and  
chafing, blaspheming.

*Note.*



Coloss. 3. 17.

Note.

they vnder take it, nor giue thanks for, when they haue finished it: seeing that wee are commanded, *Whatsoeuer we doe in word or deede, doe all in the name of the Lord Iesus, giuing thanks vnto God the Father through him.* If such men therefore cannot remoue the euils of this worke, it were farre better for them to remoue the worke it selfe: (which they may well doe, and yet haue many other honest and Christian refreshings, sufficient for their comfort & contentment) rather then so to misspend their mony, and time, and strength, and to cast away their own soules in the pursuite of such base trifles, and alluring vanities, that doe so bewitch the common sort of men.

From before  
mine eyes.

Psal. 26. 6.

Thus haue we seene (as particularly as the time would permit) what drosse of corruption is to be purged away from the seuerall actions and duties, wherein vpon seuerall occasions, and according to our seuerall callings, we are to be busied and imployed. These euils therefore we must with all conscionable and faithfull endeaour seek to remoue: and that from before Gods eyes. For whereas many may haue this conceit: no man can charge me, I will neuer accuse my selfe, and my companions will certainly conceale, and keepe all to themselves, and therefore I need not feare the disclosing of my actions and dealings, this will not serue their turnes: for though men cannot touch them, yet there is an all-seeing God, that alwaies looketh vpon them: and where his eye is displeased, his hand will surely be auenged. And therefore if we would haue any blessing from any of Gods ordinances, let vs *wash our hands in innocency, when wee compasse his Altar.* (as the Prophet David speaketh) and cleanse our inward parts from that that God may dislike, as well as our outward behauiour from that, which men may disallow of.

Doct. 3.

[*Cease to doe euil*] From these words, this doctrine might be raised: that

It is not sufficient, in a passion to be sorrowfull for sin, and ouerly to confesse and acknowledge it, but these duties must be so sincerely and effectually performed, that there be a ceasing from euill afterwards. But this point hath been handled in the former Sermon. *Doctrin 3.* where the reader may finde the same prosecuted at large.



## The third Sermon of the Lords Supper.

ISAIAH. I.

17 *Learne to doe well: seeke iudgement: relecue the oppressed:  
iudge the fatherlesse: and defend the widdowe.*

18 *Come now, and let vs reason together, saith the Lord:  
though your sins were as crimson, they shall be made white as snowe:  
though they were red like skarlet, they shall bee as woll.*

19 *If yee consent to obey, yee shall eate the good things of the  
Land.*



*Learne to doe well.*] Hauing shewed them what they must not doe; Now hee proceedeth to declare what they must doe, and biddeth them doe well: and because there was in them no fitnesse hereunto, therefore he wisheth them, to [*Learne*] to doe well. Whence the *Doctrine* is: that,

All godly, and penitent persons, while they liue in this world, must alwaies be learning to doe well: and apply their minds to know, what duties of religion, and of righteousness they ought to performe, and in what manner they must be performed.

So saith our *Sauour*, *Take my yoke upon you, and learne of mee, &c.* For I am mecke, and lowly in heart, and yee shall finde rest vnto your soules. As if he should haue said: If any take vp my yoke, and continue not to be a learner, from my word, how to beare the same, either hee himselfe will be wearie of it, or others will perswade him to take vp the diuels yoke, or mens

*Doct. 4.*  
All must be  
Christ his  
Scholars.

*Math. 11. 29.*

Obiect.

yoke : (which is much at one : for they are both of one side) therefore learne of me, (saith Christ.) And that they might the sooner be drawne thereunto, hee remoues the reasons that might discourage them. For they might thinke, Oh I am so full of corruption, and my nature is so ouergrowne, and ouerrunne with sinne and iniquitie, that if I should come vnto Christ Iesus who is perfectly holie, and righteous, hee could not but be angrie with me, and sharply chide and rebuke me: Nay, saith Christ, you need not feare that, *for I am meeke*, and therefore not so prone and ready to fall out with men that haue corruption, and are wearie of it, as you imagine.

Answer.

Obiect.

Another might say: but alas I am so blockish, and ignorant, that if I should come to bee instructed, Christ Iesus would despise me.

Ans.

For the answering of that obiection, he saith, that *he is lowly in heart* : and the propertie of those that are lowly, is, neuer to contemne any for their defects and imperfections; but rather, to pittie them, and helpe them : and therefore they may boldly haue recourse vnto such a teacher as our Sauour is, and expect to bee still further informed by him in all the waies of godlinesse and righteousness.

Math. 10. 42.  
Iohn 15. 8.

Psal. 36. 3.

1. Cor. 13. 9.  
1 Cor. 8. 2.  
Psal. 19. 12.  
Psal. 119. 33.

In this regard, Christians are called Christs disciples, which signifieth nothing else, but to bee Christ his Scholers. And it is giuen as a note and brand of a forlorne and desperate wicked person, *that hee hath left off to vnderstand to doe good*. And on the contrarie, it is set downe as an euident signe of a maruellous sanctified and holy man, to acknowledge still that *hee knoweth but in part* : *that hee knoweth nothing as hee ought to doe*: and to cry out, *who knoweth the errors of this life? cleanse mee from my secret sinnes. Teach mee O Lord the waie of thy statutes, and I will keepe it vnto the end*: with many the like requests. And it must needs bee so; that they that are truly conuerted, and in any good measure acquainted with their owne hearts, should be thus instant to be still further directed and taught.

Reasons.

I  
The mind is  
blind, the hart  
deceitfull.

First, because they perceiue the darkenesse that doth naturally ouer-spread their minds; and that those which haue most light, haue very little in comparison of that they should haue, and might haue had, if they had constantly, and conscionable

blie imploied themselves in the vse of the meanes which they haue enioied. They know well inough, how readie their fleshlie hearts are to deceiue them, vnlesse they goe often to God by seruient praier, and to men by holy conference to bee directed in the right path wherein they should walke. And this makes them so desirous of some vnderstanding. They wisely consider, that the drift, and whole scope of all their actions, should be to please the Lord, and therefore they would most willingly bee informed what his good will and pleasure is in euerie thing.

2 Secondly, hee hath commanded them to *grow in grace, and in the knowledge of our Lord Iesus Christ*. There is no further growth in faith, or in any other grace then there is in knowledge. A man may know more then hee beleeueth; but hee can neuer belecue more then hee knoweth. True knowledge is as it were the chiefe wheele in a clocke, that draweth all the rest of Gods graces after it: and if that stand still, all the rest must needs stand still with it. And therefore it was, that *Dauid* praied so often, and so earnestly, *Teach mee thy statutes: open my eyes that I may see the wonders of thy Law: &c.* Why? (might some say) was not the Prophet wel taught, when hee was a teacher of others, and one of the holy men of God, whom the spirit vsed as an instrument to penne a great part of the Scripture? Yes surely, few were better instructed then he was: yet he found such great blindnesse of minde, and deceitfulnesse of heart still, when he came to matters of practise, that hee neuer ceaseth crying for more vnderstanding of heavenly things. As also the wise man exhorteth, *to call for knowledge, to seek her as siluer, and to search for her as for treasures*. That as couetous men neuer thinke they haue gold and siluer enough: so Christians must neuer thinke they haue heavenly wisdom enough, but still couet more and more *after spirituall things*.

1 Heere are those sharply to bee reprovied, and much to be condemned, who are too too well conceited of themselves, and of their owne wits: that will bragge and boast, that they are not so simple, but they know well enough how to serue God, and to doe the duties that pertaine to them in their

families : they haue not beene so many yeeres married, nor liued so long in the world, but they know sufficiently without teaching, what belongeth to the dutie of an husband, of a father, of a master, and all other things that a Christian man should know. These foolish men in saying thus, doe little consider what they speake against themselves: and how farre they discover their own nakednesse hereby they make it apparant, that they haue in them no Christianitie at all : for what ? are they wiser then all the Prophets, and righteous men that liued in ancient times ? they saw and acknowledged their great want of the vnderstanding of holy things : and that not for modesties sake, but they and others rued it, and felt the smart of their defects that way. How foulely was *Eli* ouertaken through ignorance, in censuring, & condemning good *Hannab* for drunkennes, when shee was powring out her soule before the Lord, because shee moued her lips onely, and vttered no words in his hearing, but spake in her heart vnto God ? And the like might be said of many indiscreete speeches, & actions of the disciples of Christ, before the resurrection, and till they had receiued the spirit of vnderstanding in a more plentifull measure.

Note.

1. Sam. I. II.

13. 14.

Want of wis-  
dome,

And to come more particularly to our selues: who hath that wisdom that he should, haue to make his vse of prosperity, or aduersitie ? to profit by Gods hand in mercie or in iudgement, vpon our selues, or others ? nay, who hath attained to that soundnesse of iudgement, as to vnderstand the Scriptures so well as hee should when hee readeth them, or heareth them read by others ? or (which is a farre easier matter) to make a right vse of them in applying them to his own soule, when they are plainly and soundly preached, and expounded vnto him ? he that thinketh that hee knoweth any thing fully and perfectly in these matters, let him be assured that hee knoweth nothing as yet, as hee ought to know : and as for him *that is wise in his owne conceite, there is more hope of a foole then of him.* For a naturall foole, though hee be not capable of instruction, and aduise, yet by the whip may bee kept within some compasse : but nothing will be auailable with a conceited foole. *Though thou shouldest bray him in a mortar (as the wiseman speaketh) among wheate braied with a pestell*

Proverb,

Proverb, 27. 22.

*fall, yet will not his foolishness depart from him, : you may sooner driue his soule out of his body, then you can driue folly out of his soule.*

This is for our instruction: that if wee would earry the name of Christians, and be such indeed, then we must learne our dutie, to the intent we may doe it; and euery one striue principally to know what hee himselve should bee. Many labour to speake well, and to haue words of discourse: but let vs learne to [doe] well: which if we endeouour to doe, then:

*Use. 2.*

Thirdly, here is matter of great consolation for vs: for hereby we may gather good assurance vnto our owne hearts, of the soundnes of our repentance, and conuersion vnto the Lord: this beeing here in the text set downe as an infallible note, of those that haue indeede turned from their euill waies to serue the liuing God, that they *learne to doe well*. Therefore

*Use 3.*

they may take this for their comfort, who are still proposing of good questions, what they must doe, and how they must do it? by what meanes they may get out of this or that sinne, and attaine to such or such a grace? how they may be most profitable, helpfull and comfortable to themselves and others? this was the practise of the Publicans and souldiers, and of all sortes that were inwardlie touched in their consciences by the preaching of *Iohn Baptist*: euery one of them came vnto him, saying, what must we do? & of the *Gayler*, who when once he began to be humbled, came trembling, and fell downe before *Paul* and *Silas*, saying, Sirs, *what must I doe to be saved?* for howsoeuer Gods seruants haue learned for the most part, what things in generall must be done, yet still they haue many scruples and doubts in their consciences: as, whether such and such things come within the compasse of their callings? what warrant there is for it in the word? whether it may be done at such a time, in such a place, before, with or amongst such persons? what circumstances they must obserue in their proceeding? what affection they must carie in the matter; and the like. For they finde such a Sea of hypocrisie and pride in their hearts, that they thinke they are not sufficiently furnished with wisdom and goodnesse for the performance of holy duties, but are still iealous and suspici-

Proposing of good questions.

*Luke 3.*

*Acts. 16. 19. 30.*



cious of themselves, lest they should be led aside with by-respects.

X  
*Note.* Howsoever such men and women thinke, and speake hardlie of themselves, and are still bewailing their manifold imperfections, and failings in every good exercise, yet the Ministers of God, finde, that of all others, they are the worthiest hearers, and practisers, and receiuers of the Sacrament. Manie count them learned Christians, that haue gotten such knowledge, as that they can say much : but they are in truth the best learned, that haue obtained grace to doe much : according to the exhortation of the Prophet in this place, *Learn to doe well.*

[*Seeke iudgement.*] Now because men will very easily shift off generall precepts, hee contenteth not himselfe with the former exhortation, but as hee had bidden them to *doe well*, so here hee commeth to particulars, and sheweth them wherein their chiefe and speciall care and endeavour should bee to *doe well*, *Seeke iudgement*, &c. Hee had before charged them, that their hands were full of blood : and that their great men, and men of authoritie were notable oppressors and spoilers of their brethren, and neighbours that were meaner then themselves : following after rewards, and not iudging the fatherlesse and the widowe, nor suffering them to haue equitie according to the goodnes of their cause: but rather abusing their authoritie to the hurt of the good, and to the maintenance of the bad, in their lewd and sinfull practises. If honest men had neuer so good a cause, and neuer so good a conscience, yet if they brought them no bribes, they were likely to goe by the worst : and if sinnefull and wretched persons had neuer so ill a cause, yet if they presented them with great gifts, they should carie it from all others. Now the Prophets purpose being to bring these men to repentance, hee saith, *Seeke iudgement*, that is, Search diligently, what ought to bee done according to your places; and when you know it, see that that you practise it. Whence ariseth this point; that,

*Dof. 5.*

is a note of true repentance, and of an honest and sincere heart, to discharge the duties that belong vnto vs in our places

ccs

ces and callings. For looke what is here said of Magistrates, and men of higher places, that if they would manifest the soundnesse of their repentance, and the vprightnesse of their hearts, they should leaue off their oppression, and fall to equall dealing betwixt man and man : the like holds in all other callings, and among men of all sorts and degrees, to wit, that they put to their vtmost endeaour, to finde out what are the works of that vocation wherein God hath set them, and accordingly to doe the same, reforming the speciall things, wherein they haue faulted heretofore.

Euerie one  
must doe his  
owne dutie.

This *Iob* sets downe as a marke, that hee was no hypocrite, (though his friends iniuriously charged him to be such a one) because hee was carefull of those good duties that did pertaine to him in his place, both as hee was a Magistrate, and as hee was a rich man ; in both which respects, hee shewed all good faithfulness ; for as hee was a Magistrate, hee saith, *I released the poore that cried, and him that had none to helpe him. The blessing of him that was ready to perishe, came vpon mee, and I caused the widows heart to reioice : I put on iustice, and it covered mee : my iudgement was a robe and a crowne, &c.* Neither would hee shift off matters to ease himselfe, and to free himselfe from paines and troubles ; but (saith hee) *If I knew not the cause, I would search it out diligently :* and though the pray were in their hands, nay, as it were in the mouthes of those that were strong, and fierce as Lyons : Yet he saith, that *hee would breake the iawes of the vnrightrous man, and plucke the pray out of his teeth.* Hee would aduenture himselfe for the innocent in a righteous cause, though it were with as great danger, as for a man to pull the pray out of the iawes of some hungrie and sauage wild beaſt, that would be ready to deuoure any that should come neere him.

*Iob 19. 12.*

Then as hee was a rich man, hee sheweth that hee disposed his wealth to that end which God had appointed. *I was* (saith hee) *a father vnto the poore. I restrained him not of his desire, nor caused the eyes of the widows to faile. I did not eate my morsels alone, but the fatherlesse did eate thereof. And from his youth hee grew vp with mee, as with a father, &c. I sawe none perishe for want of clothing, nor any poore without covering.*

*Iob. 29.  
Iob 31. 16.*

*but*

*but their loines blessed me, because they were warmed with the fleece of my sheepe.*

John 17.4.

Further, that this faithfulness in a mans owne calling, is a notable testimony of an honest heart, and of a good conscience, it appeareth by the speech of our Sauour, where he approueth himselfe, and his actions vnto his father, saying, *Father, I haue glorified thee on the earth : how prooues hee that I haue finished the worke which thou gauest me to doe.* Many times men set vpon workes which God neuer commanded them to doe, but which their owne flesh, and Satan bade them do : or if they begin to goe about good workes that the Lord commandeth, they doe not goe thorow with the same, as Christ Iesus did : and therefore they neither bring glorie to Gods name, nor comfort vnto themselues by that which they doe: but this is it indeed that will stand men in steede, when they shall come to make their accounts before the Lords iudgement seate, if they can truely say, *Lord I haue done the worke that thou didst appoint mee ; I haue beene exercised in those busineses and affaires which thou diddest enioyne me, & haue gone thorow with the same.* So, when the Lord Christ Iesus would commend a worthy seruant; what is the commendation that hee hath giuen him ? that hee hath faithfully imployed those talents and gifts, that his master committed vnto his trust, vnto his best aduantage. And this (as the Apostle speaketh) is required of disposers, *that euery one be found faithful :* That is, that they discharge euery one the duties that pertaine vnto them in their places, withall due care, and con-  
fessionable regard.

Math. 25.

1. Cor. 4.2.

Vse 1.

This serues for the iust reproofe of those that make some shew of Christianitie, and would faine goe vnder the name and number of sound professors of the Gospell, and yet are most vnfaithfull in their owne charges. Many are good neighbours abroad, but bad gonernors at home. They can aduise others for the best, but they haue no care at all to order their owne families in the feare of God. Many husbands are kind and courteous abroad, but churlish and vnmercifull to their yoke-fellowes: and to their Children and seruants at home. Many wiues will seeme religious, who yet are not helps in their families,

lie, obedient to their husbands, fearing to offend them: nor seeking in all good and lawfull things to content and please them. Such masters, and husbands, and wifes, can haue little comfort of their faithfulness, when they faile most in those things, wherein the power of godlinesse should most shew it selfe; namely in discharging a good conscience where they are tied so to doe by the neereft and strongest bonds.

And this is a great fault in diuers seruants, who when they haue gotten a little knowledge of religion, and can discourse of some points thereof, begin to thinke that then they haue a dispensation to be idle and slothfull: headstrong, and masterfull, testie and impatient when they are told of their faults, and the like. Oh this is a wofull vse that they make of their reading, and hearing the word of God: if they had well obserued that which most concerns them, they should haue found that the Lord commandeth seruants, *to please their masters in all things, not answering againe, and to shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.* And againe, *Seruants bee obedient vnto them, that are your masters according to the flesh, with feare, and trembling, in singleness of your hearts, as vnto Christ.* And no lesse effectually is that other place of *Paul to Timothie.* *Let as many seruants as are vnder the yoke, count their masters worthy of all honour, that the name of God, and his doctrine be not euill spoken off. And they that haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull and beloued, and partakers of the benefis.* And that was a thing worthy singular commendation in *Iacob*, that hee serued *Laban* (though a couetous, deceitfull and hard master) *with all his might. Being in the day consumed with heate, and with frost in the night, his sleepe also departing from his eyes.* And therefore those seruants are much to bee blamed; that make religion an occasion of their vnfaithfulness, which, by how much it is more thorowly and deeply rooted and settled in the hearts of any, should, and will make them more true and trustie; more conscionable and faithfull to their rulers, and gouernours. And the like may bee said of children, what gifts of knowledge, and speech soeuer they haue, they can haue no comfort of the

Titus. 2. 9. 10.

Ephes. 6. 5.

1. Tim. 6. 1. 2.

Gen. 31. 6. 40.

same, vnlesse they giue all honour and reuerence, and shew all dutie and obedience vnto their parents, as the Lord commandeth them.

*Fig. 2*

This may be an instruction vnto vs. Would wee be Christs scholers ? then the first letter and lesson that wee must learne is, to doe well in our places. Are wee children ? let vs labour by searching of the Scriptures to know our duties, and to doe them. Are wee seruants ? let vs get vnderstanding of the things that doe most concerne vs in our places, and let our practise bee answerable to our profession, and then wee shall shew our selues to bee truly religious indeed. And the same exhortation might bee giuen to all others in their seuerall vocations : which if wee can follow, whatsoeuer our callings be, *wee serue the Lord Christ in them*, and shall be sure of full reward from him. Oh but my calling is meane, and my seruice base. Though your worke be base, yet it is not a base thing to serue such a master in it. They are the most worthy seruants, whatsoeuer their imploiment bee, that do with most conscionable, and dutifull hearts and minds, serue the Lord, where hee hath placed them, and in those works, which hee hath allotted vnto them.

*Note.*

[*Releue the oppressed.*] Having in the former words shewed them that they must doe that which is iust, and right : hee cometh now more particularly to declare vnto them whercin that consisteth, namely in shewing mercy to such as are in misery : and in being meanes of comfort vnto them, that are in discomfor, and griefe of heart. Whence this doctrine may be collected : that,

*Doct. 6.*

Mercy to the afflicted an excellent seruice.

*Psal 41. 1.*

It is a most acceptable seruice vnto the Lord, to comfort and releue his people when they are in miserie and distresse.

This is a worke so well pleasing vnto God, that hee pronounceth him happy and blessed that considereth wisely, and iudgeth charitably of the poore and needy : though they haue no abilitie to helpe them, nor to direct and counsell them ; yet if they can but prudently and mercifully consider with themselves, surely this man or woman, haue caried themselves so holily and blamelesly, that this stroke is not fallen vpon them for their wickednesse, nor for their foolishnesse,

ness, but for their good and comfort; as in the end it will appear. This merciful iudgement and censure concerning those that haue many and strange, and heauy crosses lying vpon them, is a thing that God much regardeth, and recompenceth in all that are so affected towards his poore distressed seruants. This also the Apostle Iames yeeldeth as an vndoubted marke of true religion, saying, *Pure religion, and vndefiled before God, euen the father, is this, to visit the fatherlesse, and widowers in their aduersitie, and to keepe himselfe vsported of the world.* His meaning is not, that it is religion it selfe (for it is a thing belonging to the first table) but a signe of the same, when our faith in God, and loue vnto God, maketh vs pitifull and liberall towards the children and Saints of God, and such as he would haue respected and relieued.

Iam. 1. 27.

So, at the great and generall day of iudgement, when all the world shal come to receiue sentence according to their works, whether good or euill, what is the matter of commendation that is giuen to the elect, and the most euident marke of difference betweene the sheepe and the goates? euen this, that they desired to doe good, not in some one or two, or in some fewe, but in euery worke of mercie, and of charitie. *That they fedde the hungry, gaue drinke vnto the thirsty, clothed the naked, visited the sicke and imprisoned.* And on the other side, the reprobate shall not be charged so much that they did hurt, as that they did not the good that they might haue done vnto poore Christians in their wants and miseries.

Mat. 25. 35.

And further, this sheweth it to be an excellent seruice for one to stretch forth his hand in relieuing the needie, and in succouring distressed soules, that whatsoever kindnesse is done to the least of them, Christ sets it on his score, and counts it as done vnto himselfe, and hee will acknowledge it, and reward it, both in this present life, and in that which is to come.

Reason.

Euery one will come to this, that if Christ Iesus should repaire vnto their houses hungry, or thirstie, or cold, or naked, they would with all their hearts part with any thing they haue to refresh and releeue him: let such heare then what Christ himselfe saith to them that shew mercie to the poore Saints.



*In as much therefore as yee haue done it to one of the least of these my brethren yee haue done it vnto mee.*

*Use 1.*

1. Iohn 3. 17.

Which is first for the great condemnation of them that do altogether shut vp their bowels of compassion from Gods children in their sorrowes, and temptations, and afflictions. *Who sooner hath this worlds good, and seeth his brother haue need, (saith the Apostle Iohn) and shutteth vp his compassion from him, how dwelleth the loue of God in him?* This goeth sore against such; in not louing his children, they proclaime vnto all the world, that they loue not God himselfe, and therefore are not beloued of him: and if it be so with those that doe not make manifest their loue by shewing mercie; what shall wee thinke of those that are so farre from pitying, and releeuing the distressed; that they are readie to adde affliction to the afflicted. It's iust vpon you, (say they) your indiscretion and want of wisdome; in that you made more ado then needs, and would bee more precise then wise, and more forward then your neighbours, &c. hath brought you to all this woe and miserie. This is cruell and vnmercifull dealing: if they would do them no good, they should do them no hurt. Yet this was the case of *Iob* and of *David* in their great calamities and perplexities: and wee may reade of the lamentable complaints that both of them made in that respect. If it be a marke of a damnable person to withhold mercie from the sorrowfull and heauie hearted, then what shall become of them that lay heauie burdens on those that are pressed downe too low before? if *there shall bee iudgement without mercie, to them that shew no mercie*, much more fearefull shall their state bee that are so full of cruelty towards them whom the Lord so tenderly respecteth?

*Use 2.*

Here is a singular comfort for Gods children, that are in many wants and necessities: so long as there is any godly man or woman that will doe anything for Christ his sake, and for their owne comforts sake, they shall not bee destitute of reliefe. For God hath commanded his seruants to succour them, and hath made many gracious promises to such as are mercifull, and will beare the burdens of others. And if men should faile them, the Lord himselfe will looke ynto them; who

who beholds their troubles, and sees their teares, and is acquainted with all their griefes. And hee that bids others to be mercifull, will not be vnmercifull himfelfe. And therefore it is, that men doe denie vs helpe and comfort many times, because God would haue vs draw neerer vnto him; whose eies are euer vpon vs, and whose eares are alwaies open to heare the cries of the poore, and of those that are humbled before him.

Note.

Therefore let the Saints of God make full reckoning that one way, or other they shall be prouided for; if men will not, God will. Onely let them bee sure that they bee found in the number of those that be humble in spirit, and broken in heart, for to such alone doe the mercies of God appertaine. If one bee a gamster, or an vnthrift, a riotous person or a drunkard, or giuen out to any such reproachfull vice: or if there bee any that will not take paines to get their living, by diligence and labour in their honest calling, but giue themselves to idleness and sluggishness, God himfelfe will not (in mercy at least) and his children must receiue such kind of persons: *Hee that will not labour, must not eat:* and the best almes for such is, to giue them nurture and correction, that they may desist from their lewd behaviour, and betake themselves to better courses.

Psal. 72.

2. Thes. 3. 10.

18 [Come now, let vs reason together.] Heere the Prophet is about to meeete with an obiection that they might make. It's long ere men bee brought to the sight of their sinnes: but when they come once to perceiue the multitude, and grievousness of them, they begin to thinke their case remediles, and that it is in vaine to hope for pardon: But God bids them make no such conclusions, and therefore he saith, [Come now, let vs reason together:] which is in effect, as if he should haue said, If you hearken what the diuell and the flesh can say, that will rather make you dispaire, then belceue: and therefore heare you withall what I can say, which if wee could doe, we should easilie see that the arguments of Satan, and of our owne wretched carnall reason, are but delusions, and that Gods arguments will swallow them vp all, euen as Moses true Serpent did the Serpents of the forcerers. Hence wee may learne this doctrine: that,

Doct. 7.

God is to bee  
heard before  
any

They that will come to the Lord, and doe high seruice, must not hearken what reasons flesh and blood can yeeld them against it, but what reasons God can giue them for it.

The diuell will haue much to say against goodnesse; and our owne fleshlie wisdom will haue as much: and the world will bee as great a pull-backe vnto vs, if wee will giue it the hearing: but if wee can lend an attentiu care vnto the Lord, wee shall finde that he will bring better arguments to perswade vs to goodnesse, then all those our enemies can, to diswade vs from it. And therefore it is that men are so often, and so grossly deceiued, because they heare what the one side can say to discourage and hinder them: but not what the other can say, to hearten and draw them onward in good waies. For if they did bring a spirituall care to receiue the proofes that are brought from the word, they would bee more forcible to bring them to God, then all other meanes could bee to allure them to forsake God, and to embrace this present world. Therefore when the Lord would haue men to practise any dutie, or to forbear any sinne, wee see what strong reasons he bringeth for that purpose: as is euident (together with innumerable other places) in the second and in the fourth commandement. And thence it is, that men doe so commonly and so wretchedly transgresse those commandements, because they doe not well weigh the Lords reasons to the contrarie: for if they did, they would neuer incline so much to superstition, and Idolatrie: nor euer so giue themselues to the prophaning of the Lords day, but know that it is farre better to procure Gods blessing by keeping it, then his curse and vengeance by the violating of it.

Holy *Iob* (wee see) tooke that course that the Lord would haue vs take for the repressing of all inordinate lusts and affections. *I made* (saith hee) *a covenant with my eyes; why should I thinke on a maide?* A carnall sinfull man would haue thought this too much curiositie and nicenesse: What? not to looke on the beautie and comely visage of a woman? at least not to take some libertie for thoughts tending that way? it's too too much precisenesse: who can take any notice of such things in vs? Oh (saith *Iob*) *What portion should I haue of God from*

*Iob. 31. 1.*

from above? and what inheritance from the almightie from on high? q. d. I durst not giue way vnto the flesh in any sort, for that were the directest course to deprive my selfe of the comforts of the word and spirit heere, and of the crowne of happinesse, which is reserued for the Saints in the world to come. Albeit I should speed little the worse with men, yet I should bee sure to come short of many speciall fauours and blessings of the Lord. And further hee addeth: *Is not destruction to the wicked? and strange punishments to the workers of iniquitie?* q. d. Suppose I should escape the censures of men, yet hath not the Lord meanes that I cannot conceiue of, for the punishment of rebellious sinners: and though things may be smothered for a time, cannot he bring secret sinnes to open shame? grant that it be kept close from the eies of the world, yet *doth not hee behold my waies, and tell all my steps?* though the eies of men take a view onely of the outward actions, yet he looketh vpon the inward disposition, and affection of the heart; these and the like reasons he vsed to keepe himselfe in order, and to fright his conscience from all manner of sinne and impietic, as is more fully described vnto vs in that Chapter.

And good reason there is, why wee should esteeme Gods arguments about any other, because hee is wisdome it selfe; and therefore seeth what is best for vs; and hee is loue it selfe, and therefore will direct vs in the way, which shall appeare to be most safe and most comfortable in the end, what stumbling blocks and rubs fouer wee finde therein for a season.

The diuell, the world, and the flesh bring onely shewes of reason, & pretend loue vnto vs, when they mean nothing lesse: as the euent will plainly manifest: but Gods reasons will hold out when they are waied in the ballance, and what hee saith shall stand when heauen and earth shall fall: and if wee take those courses that he would haue vs, wee shall plainly perceiue at last, that hee meant vs more good in so aduising vs, then wee could possible thinke or imagine.

This sheweth and condemneth their follie, who, when they haue motions or persuasions to vndertake any good thing, or any purpose to become more sober and staied in their carriage

riage and course of life, will first heare what their carnall friends can say, and what the world, and their owne flesh can alleage to the contrarie. Alas these men are more likely a great deale to renounce all goodnesse then to continue in the practise of any godlinesse. If once they giue eare to the reasons of the deuill, and of the flesh, they are gone. For as the perswasions of God, by his word and spirit should make vs begin, so must they cause vs to hold on, or else wee should faint in the midde way, or rather turne aside, and walke in a quite contrarie way.

And as this is true in generall for the profession of Christianitie, so is it as true in all particular duties; as to giue instance in some: those that haue to deale in matters of strife and contention, for the most part, are posselt with this conceit, that if they should not answer like for like, and returne one disgracefull speech for another, and requite one iniurious action with another, euerie one would in a short time grow bold with them, and be ready to wrong and abuse them. But where doth God say so? Nay the very truth is, that when they seeke by such meanes to right themselues, and by such shield, to defend themselues, and to repell their aduersaries, whereas they had men onely against them before, now they haue three for one against them: to wit, God and men and their owne consciences: whereas if they would follow Christ his rule, *to blesse those that curse them, and to doe good to those that hate them, and to pray for those that hurt and persecute them, and so overcome euill with goodnesse*, they should certainlie haue the Lord, and their owne consciences on their side, and it may be also maketh their foes to become their friends by that meanes. For the wisdom of God telleth vs, that this is the way to *beape coales of fire vpon their heads*: which shall either melt them, and turne their affection to vs: or burne them, and leaue them more inexcuseable before God, and their owne consciences, and so hasten his iudgements vpon them. If men can be patient, and content to sit downe by wrongs offered, God will stand for them, and reuenge the quarell of the mecke; and that which men thinke will be the readie way to draw infinite troubles vpon their owne heads, and vtterly

so

Note.

Mat. 5. 44.

Rom. 12. 20.

to vndoe them, we shall finde to be the directest path that lea-  
deth vnto peace, and quietnes, and that course which will in-  
deede make vs for euer. For (as our Saviour promisseth) *the*  
*meekes shall inherite the earth.*

Mat 5.5.

Others there are that thinke: if we should make conscience  
of religion, and begin to reade the word, to frequent sermons,  
to haue prayer in our families, and the like, this would make  
vs to bee scoffed, and mocked at, and to be tearmed precise  
fooles for our paines. But let such heare what the word saith,  
that pronounceth them blessed, that *delight in the law of the*  
*Lord, and meditate therein day and night, and that seeke him with*  
*their whole hearts:* yea albeit they should meete with some dis-  
grace, and opposition in the world. *Blessed are yee* (saith Christ)  
*when men reuile you, and persecute you, and speake all manner of*  
*against you falsely, for my names sake:* Reioice and bee glad, for  
great is your reward in heauen. Is it not better to endure a litle  
mocking from men for a time, and that for welldoing, then to  
vndergoe the wrath of God for euer for ill doing? Consider  
in particular what benefit we may reape by the ministry of  
the Gospel. Heare (saith the Prophet *Isaiah*) *and thy soule*  
*shall liue.* Receiue the word with meekenesse (saith *Iames*) *which*  
*is able to saue your soules.* Blessed is he that readeth and heareth the  
words of this Prophecie (saith the Spirit in the *Reuelation*), and on  
the other side; *hee that turneth away his eare from hearing the*  
*Law, his prayer shall bee abomination,* (saith *Salomon*) and againe  
the wisdom of God speaketh thus: *Because I haue called, and*  
*yee refused, I haue stretched out my hand, and none would regard:*  
*But yee haue despised all my counsell, and would none of my correcti-*  
*on: I will also laugh at your destruction, and mocke when your feare*  
*commerth.* These, and the like places, if wee could thorowly  
consider of, they would worke more powerfully with vs, to  
cause vs to desire the word, and to retaine, and keepe our hearts  
still in the loue, and liking of it, then all the reproaches, and  
persecutions in the world could, to withdraw our affections  
from it.

Psal 1.  
Psal. 119.

Matth. 5.

Isai. 55.3.  
Iam. 1.21.

Reuel. 1.3.  
Prou. 28.9.

Prou. 1.24.  
25.26.

But for want of this, many fore and dangerous, yea, some-  
times desperate evils doe befall men: for if wee consult  
with reason, it will tell vs that either our sinnes are so great,



that they cannot be pardoned : or else so small, that they neede not be repented for. This made *Cain* and *Iudas*, those cursed and damnable reprobates, to dispaire, and cast off all hope of mercy; because they would not hearken what God, or his seruants could say, but onely what Satan and their owne flesh could say : whereas if it had beene possible for them to haue looked into the promises of life made vnto grieuous sinners, and in assurance of faith, haue craued remission and pardon for their offences, they might haue beene forgiven; euen *Cain* and *Iudas*, as well as *Peter* and *Paul* : for they had all committed damnable sins in themselves : and that repentance which preuailed for *Peter* and *Paul*, would haue beene as effectuell for the two other, if they had attended to Gods voice, and humbly and earnestly sought for mercie at his hands.

*Vse 2.*

*Note.*

This serues for our instruction, that in al our griefes and miseries, wee should reason rather with God then with men. For if wee be in distresse for our estate, or in sickenesse of body, or in perplexitie of soule; in any of them or in all of them, let vs goe vnto men, and they will most commonly serue vs as *Iobs* friends did him; lay sorer burdens on vs, rather then ease vs of those we carrie already; and make our case a great deal worse then it is, rather then minister any helpe and comfort vnto vs.

But if we can heare and beleue what the Scriptures of God tell vs; wee shall finde that our state is neuer vnrecoverable: but that if wee can be true and soundly humbled, there is hope and helpe for vs, that God will giue vs an happy end of all our sorrowes, and make vs great gainers by all our afflictions and temptations.

[*Though your sinnes were as Crimson, they shall bee made white as snow.*] In these words, the Prophet hath reference to that that went before, where he had charged them that their hands were full of blood. *Verse 15.* For hereupon they might reply : if wee bee such grieuous sinners, how can wee dare to come vnto God for fauour? is it not a terrible thing to appeare before him, that is so iust, and so holie? how then can we looke that he should bee mercifull vnto vs? It's a thing

*Obiect.*

not

not to be expected. Say not so (saith the Prophet) that is but a reason of the flesh : as if God were no fuller of mercy then mortall men are : or as if he could do no more then they can ; yes, wee must know that howsoever men be vnable to change crimson, or scarlet colour into white againe, albeit they should lay all their wits and endeauiours together, and pull one thrid from another : yet God can make your sins that are as crimson, and as scarlet, to become white as wool, yea as snow it selfe. If wee once fall a washing of our selues, God will set in with vs, and neuer leaue, till all our iniquities, (euen in our owne apprehension and feeling) bee quite and cleare remoued from vs, so that none of them shall be imputed vnto vs, but all set vpon Christ his score.

They that wash themselves by godly sorrow, the Lord will wash them from all their sinnes by the blood of his sonne : that whatsoeuer offences wee repent for, wee shall bee sure to haue a pardon for.

So that the question is not what our faults haue beene, but what our repentance is. If wee bee truely dected on our part, it's all one with God whether our transgressions haue beene more or lesse, greater or smaller : if wee repent truely, wee shall bee pardoned fully, bee our sinnes what they can bee, secret, or knowne. So that though wee see spots in our selues, yet God will see none : nay when wee see our deformitie most, God will make it most cleare vnto vs, that his eyes are quite turned away from the same. This is euident in the Prophet *Jeremie*, where hee speaketh thus concerning them that should bee made truely penitent for all their euill waies and workes, after their seuentie yeeres captiuitie. *In those daies, and at that time (saith the Lord) the iniquitie of Israel shall bee sought for, and there shall be none : And the sinnes of In-dab, and they shall not be found, for I will bee mercifull vnto them whom I reſerue* : and the same is promised in another place, where the holy Ghost speaketh thus : *If wee acknowledge our sinnes, bee is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse*. And the like is couenanted in *Ezekiel*, where the Prophet bringeth in the Lord, speaking in this manner. *Then will I powre cleane water vpon you, and yee shall bee*

*Doct. 8.*  
Penitent persons shall bee washed from all their sins.

*Ier. 50. 20.*

*1. Iohn 1. 9.*  
*Ezek. 36. 25.*  
*&c.*

*cleane, &c.* where God himselfe vndertaketh to be the washer, and the blood of Christ is the water. Now there are two things which terrifie penitent sinners, and cause their hope of obtaining mercie either ytterly to faile, or at least in a great parte to faint and waxe feeble. Concerning both which, the Lord in this place giueth them comfort. One is the multitude and exceeding great number of euils whereof they are guiltie, now for that hee telleth them, that he would *wash them from all their filthinesse*, without exception.

Another thing that doth vsually disquiet the hearts of those that are turning vnto God, is, that their sinnes haue been heinous and extraordinarie, and many of them such as haue broken the couenant, of which sort is Idolatrie: concerning which, hee addeth, *and from all your Idols will I cleanse you*: and in another place, that hee would open a fountaine of grace to wash them from all sinnes, euen from sinnes of separation, and such presumptuous offences as deserued excommunication from Gods people, yea, and to bee cut off by the sword of the Magistrate.

And there is no cause to the contrarie, but that God may remit and pardon one sinne as well as another, (excepting onely the sinne against the holy Ghost, which shutteth vp the heart from all repentance) and all as well as one.

**Reason.**

Ira. 53. 4. 5. 6.

First, because Christ Iesus hath satisfied for all alike: for the greatest as well as for the smallest: for euery one as well as for any one: for so saith the Prophet *Isaiah*. *He hath borne our infirmities, and carried our sorrowes, &c. Hee was wounded for our transgressions, & broken for our iniquities. The chastisement of our peace was upon him, and by his stripes wee were healed. All wee like sheepe haue gone astray: wee haue turned euery one into his owne way, and the Lord hath laid upon him the iniquitie of vs all.* Whence its plaine and euident, that Christ hath paid our whole debt, and not a peece of it onely: hee hath discharged our pounds, as well as our shillings and pence: and hath suffered for our most horrible and fearefull rebellions, as well as for our smallest slippes. And therefore as an honest creditor when the suertie hath satisfied him for all that was owing, will not come with after reckonings, nor challenge any thing of the

the debter : so neither will the Lord lay any thing to our charge, his sonne Christ Iesus hauing laid downe the full price for our iniquities, whereby his wrath is appeased, and his iustice perfectly satisfied. That is one reason on Gods part, why hee must of necessitie blot out of his booke and out of his remembrance, all the offences of repentant sinners, without any exception at all.

2 Another reason there is on our part, that hee that repenteth truly for one sinne, doth repent as truly for all the rest: and though none doe particularly know and discern all the errors of this life, yet God will accept of a generall humiliation for them, and confession of them, so that from both these laid together : (that neither Gods iustice is vsatisfied, nor any sinne vnrepented in those that labour to wash their soules by true and godly sorrow) it is apparant, that there is no transgression, no nor the most hainous, that shall stand in record against them, but all shall be remitted and couered from Gods sight, that hee shall neuer looke vpon them in anger and indignation for the same.

Indeed those that haue fallen into more notorious and grievous crimes, cannot ordinarily get the assurance of their reconciliation vnto the Lord, so soone as others, that haue not bene so great offenders : but the cause hereof is in themselves, in that such open and scandalous offences doe make an exceeding great breach into their faith, and bring marvellous great hardnesse vpon their hearts : and they are very vnwilling to set their consciences vpon the rack, & to list and examine their owne soules, to the intent their hearts may bee pierced and wounded for their sinnes : but they will rather shift and scamble, and put off their humiliation as long as may bee (as *Dauid* did, *Psalme* 32.) so that it's a wonder they euer get out of the snares of the diuell, till God either by some sharpe rebuke, or by some sore affliction doe rouse them, and as it were by violent hand pull them out thence.

But if once they come to great sorrow for their sinnes : and in humblenesse of heart, and assurance of faith can make claime to the blood of Christ, they shall be discharged & freed from all their transgressions, and bee brought to that puritie

Why the pardon of great sinnes is not so soone apprehended.

Use 1.  
Against Pur-  
gatorie.

and whitenesse, which they neuer dreamed such miserable creatures as themselves could haue attained vnto.

For confutation of that wretched error of the Papists, that would beare men in hand, that there is a *Purgatory*, where some men after this life must haue a further purging and scouring then heere they haue attained vnto : but see heere what the Lord saith : Though men haue broken forth into neuer so many abominations, though their sinnes were as crimson, and as scarlet, yet if they would seeke to wash & cleanse themselves by the meanes that God hath appointed, hee giueth them his faithfull promise, that they shall be made white as wooll, yea white as snow, as if they had neuer offended at all. To what end then should men appoint a second washing, when God himselfe hath vndertaken to wash vs from all our filthinesse, and from our greatest corruptions? as hath beene more largely declared before. What an absurd thing is it, to imagine, that we must goe thorow a strange inuented fire, which may more thorowly purge away the drosse of our corruptions, as if Christ his blood were not sufficient to make vs white as snow! This is but a carnall conceit of mans foolish braine : for if fire, and enduring of paines and torments could haue scoured off sinne, the reprobates in hell should haue beene purged therefrom long agoe. But God alone hath cleane and precious water, and a skilfull and powerfull hand to effect that worke : and in the *Reuelation*, Christ Iesus, the true and faithfull Witnesse, telleth vs how all our vncleannes may be couered from Gods eyes : *I counsell thee* (saith he to the Church of *Laodicea*) *to buy of me white raiment, that thou maist be clothed, and that thy filthy nakednesse may not appeare.* Nakednesse there is in the best : but Christ his righteousnesse is that garment which must couer it, and then God will neuer in anger and displeasure looke vpon it, but in mercie and goodnesse looke vpon the holinesse of his sonne, wherewith our soules are inuested, and all our iniquities hidden and couered.

Reu. 3. 18.

Use 2.

Secondly, heere is matter of great comfort vnto those that doe in good earnest set vpon this worke of cleansing and purging themselves : they shall not be destitute of companie, to ioine with them : for God himselfe will assist them, and in-  
ble

Coloff. 2.

cancelled the band, and taken away the hand-writing that was against vs : Now this onely remaineth for vs, that wee haue a good inclination, and a willing mind, to performe our dutie, and labour to the vtmost of our strength so to doe; seeing and bewailing our manifold imperfections, errors and failings in euery one of our seruices : which if wee can doe, God will be as well pleased with vs through his beloued sonne, as if wee had kept the whole Law, without any departing from it at all, either to the right hand, or to left. That which is spoken in the matter of communicating vnto the necessities of the Saints in the Epistle to the *Corinthians* (to wit, *if there bee first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*) holdeth as true in all other seruices; that wee are accepted with the Lord, according as wee are inwardly affected, albeit our actions be not answerable to our desires: for hee that hath a ready minde to doe what hee can, and doth the same, would be as ready to doe a great deale more, if his abilitie did serue: and therefore the Lord will shew his gracious acceptance of that which is done by him, though it bee neuer so little, as well as if it had beene a matter of farre greater worth.

2. Cor. 9. 12.

Now that the true purpose and intent of the heart, is that which God principally regardeth in his seruants, may be made yet more cleare by examples taken out of the Scriptures. We may reade in *Genesis*, what God saith of *Abraham*: *By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and not spared thine onely sonne, Therefore will I surely blesse thee. And why? If Isaac was not slaine: but Abraham withdrew his hand from him, and spared him: yet because he was content to kill him, and made all things ready for the sacrificing of him, God accounteth it as good, and rewardeth it as well, as if hee had killed him indeed.*

Gen. 22. 16.

So *Dauid* had but a purpose to build the Temple; which worke was afterward laid vpon *Salomon*, and by him performed: yet the Lord giueth him a good testimony, and a large reward for his readinesse that way: hee was content to spare him, because hee had beene at great paines before, in shedding the blood of many enemies of the Church, and some remai-

1. Chron. 17.



2. Chron. 6. 8

1. Chron. 17.  
10, 11, 12.

Reasons.

1

Phil. 2. 13.

2

Psal. 103.  
Mat. 3. 17.

Note.

ned yet still to be subdued by him: yet this he telleth him for his comfort, *Whereas it was in thy heart to build an house vnto my name, thou diddest well that thou wast so minded.* And besides this, hee biddeth *Nathan* to carrie him this message, that *the Lord would build him an house, and would raise vp his seed after him,* and imploy his sonne in that honorable seruice of building an house vnto the name of the Lord, and that *hee would establish his throne for ever.* And there is reason why God should accept of the will as well as of the deed: for

First, why doe wee thinke hee will haue regard vnto the deed? because it is his owne worke: and is not the will his worke as well as the deede? that is most certaine, for the Apostle saith to the *Philippians*, *It is God that worketh in you, both the will, and the deed, of his good pleasure.* And therefore if wee can beleue that he is pleased with our good actions, wee may be as well perswaded that hee is delighted with good motions, and holy desires that are stirred vp in our hearts by his owne good spirit.

Another reason, why God taketh such small things in good worth, is, because hee is both in name and nature a father, yea, an heavenly father, and therefore hath compassion of those that feare him, *even as an earthly father hath of his child that serueth him.* Now hee that is a mercifull, and wise, and louing father (as those will bee euer most mercifull to others, that haue tasted most of Gods mercie to themselves) when hee seeth that his child doth as well as hee can, though it bee but simply and poorely, yet hee will shew his liking of it, and commend him for it: and so will God deale with vs: though we cannot do things perfectly, yet if we do them obediently, he wil shew his loue & approbation of vs and of our works. When a little child doth cheerefully aime & shoote at the mark which his father propoeth vnto him, though by reason of his weaknes he shoote very wide and short, Yet it is as well accepted of his father, as if he did hit the white: and the like fatherly dealing shal we find in God: that if we be faithfull in a little, he will esteeme of vs, as if wee performed a great deale more. Indeed when we haue put off the image of the first *Adam*, & haue put on the Image of the second *Adam*, and haue changed the earth

for

for heauen, then wee shall not onely obey truly, but perfectly: but heere it is in truth (and so it must bee esteemed) one degree of perfection to see our owne imperfections. And that was in *Nehemiab*, and in those of his time: *O Lord I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy name.* Hee could not say, that they did so feare his name as they should: but this they could say, that they desired to doe it better: which desire was a fruite of the grace it selfe.

The perfection of a Christian heere. *Nehem. I. ix.*

This should instruct and encourage vs still to bee doing in the seruices and workes of God.

*Vse.*

Oh, but wee finde many imperfections, and many wants and weakenesses in our selues.

*Obiecti.*

What of that? If we aime at perfection, and haue respect to euery commandement of God, and come as neere the marke as we can, the Lord will accept vs according to that wee haue, and not reiect vs for that we haue not. If wee could obey perfectly, to what end were Christ his obedience? and if God should looke after none, but those that can fully please him in all things, hee should bee a Lord and a master, without subiects and seruants. *If thou O Lord (saith David) shouldst mark what is done amisse, who should stand?*

*Answ.*

*Psalm. 130. 3.*

Therefore though wee cannot pray with that feeling, heare and read with that profit, sing Psalmes with that ioyfulness and cheerefulness of heart, as wee should: though wee cannot forgiue our enemies, long for Christ his comming, haue such a tender feeling of the afflictions of the Saints, nor attaine to such heauenly meditations, night, or day, as wee doe desire, and as God doth command; yet let vs not bee discouraged: if we strue to bring our wicked flesh to the performance of these duties, and though we haue much adoe with it, yet if wee draw it as a Beare to the stake, vnto Gods worship, and to the performance of Gods duties in publike and priuate: and when we feele most backwardnesse and vntowardnesse in our nature, yet wee consent in our very soules, that the Law of God is holy, and good, and iust: and that our wils and affections, are indeede very corrupt, and rebellious, but we would rather then all the world that things went otherwise with vs:

that sinne might bee subdued, and grace planted in steede thereof : and it is our continuall griefe, that God should bee so gracious, and kind, and liberall to vs, and we can be no more obedient, and loyall, and seruiceable vnto him : if (I say) wee find such a heart within vs, we need not be dismayed, but may cheerefully goe on, with full perswasion, and vndoubted resolution, that the Lord will be mercifull vnto vs, and take our obedience in good worth.

Onely, that wee may not deceiue our selues, let vs bee euermore careful to vse the meanes whereby wee may grow better; and auoid the meanes whereby wee may bee made worse. (As was more largely taught in the former Sermon, in the end of the 3. *Doctrine.*) For if one say that hee desireth heauenly and yet will neuer frequent Sermons, nor good compatie, where hee may bee instructed : nor vse any priuate or publicke exercises of religion, whereby hee may bee edified; he is no more to bee regarded, then a sluggard that pretendeth that hee meanes to haue a good crop, and yet will neither manure, nor plow, nor sowe his ground; but when others are labouring, hee is sleeping, or loytering : as no man will euer looke that the one should haue a plentiful harvest of Corne; so will no wise man beleue that the other shall obtaine a plentiful crop, either of grace heere, or of glory hereafter.

[*Ye shall eat the good things of the Land.*] Before hath beene shewed, that all repentant sinners shall haue the blood of Christ to wash and cleanse their soules : now in these words is declared, that they shall not onely haue spirituall grace, but also right vnto, and the right vse of all the benefits of this life. Whence this doctrine may be gathered : that,

*Doct. 10.*  
True obedience brings outward prosperity.  
*Deut. 28. 1.*  
*28c.*

Obedience to Gods commandements, though it be not perfect, brings the blessing of God vpon vs for outward things, as well as for inward. This is promised in *Deuteronomie*, where *Moses* speaketh thus vnto the people of *Israel* : *If thou shalt obey diligently the voice of the Lord thy God, and obserue and doe all his commandments, which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth. And all these blessings*

blessings shall come on thee, &c. Blessed shalt thou bee in the Citie, and blessed also in the field, &c. and so he goes on, shewing that true and faithfull obedience, is that which bringeth all maner of blessings for body and soule, for name and estate, yea, and for seed and prosperitie also. And therefore the Apostle telleth *Timothy*, that goodnesse is great gaine, and that it hath the promises of this life, and of the life to come: in which regard *David* saith, *I haue bene yong, and now am old; yet I saw neuer the righteous forsaken, nor his seed begging their bread.* Hee had seene (and so may wee) that children of great men haue broken forth into many horrible sins, and so haue bene brought to a strange, and miserable, and violent death, and to many wofull straites and extremities before their death: but hee neuer saw (neither shall wee see) the godly seed of godly men, forsaken of God and men, and left as vagabonds to beg their bread: but God hath euer had (and still will haue) a special care of them; and euer made a necessarie prouision for them: either hee himselfe by a more particular prouidence of his, casteth sufficiently of these outward things vpon them; or bleiseth their labours, so that they are made a meanes of maintenance vnto them: or if they faile that way, hee moueth the hearts of some or other of his seruants, to pitie them, and to supply their wants; so that whatsoeuer their necessities be, they are freed from that curse that is denounced against the seed of the wicked, to wit, that they should wander vp and downe as vagrants, begging their bread, and making a trade of that vile and wretched course of life.

1 Tim. 6.  
& 4.8.

Psal. 37.25.

Psal. 109.10.

And there is cause why we should rest fully resolved of this point, that none of Gods household shall euer want necessarie reliefe. Because all will yeeld that hee is the gouernour of heauen and earth, and the disposer of all things in them both: and then they must grant further, that those that are best, and doe best, shall speed best; because God loueth them most: and how then can we make question, whether or no, the Lord will bestow vpon them a competent measure, and a comfortable vse of these earthly blessings, seeing all is in his hand, and hee wisheth so well vnto his owne people? especially seeing hee hath straightly charged vs, *not to care what wee shall eat, or*

Reason.

Math. 6.25.

drinke, or what mee shall put on: but first to seek the kingdom of heauen, and the righteousnesse thereof, promising vs faithfully that if wee doe so, all other things shall bee cast vpon vs.

And as he hath promised this, so hath he from time to time performed it; as we may obserue thorowout the booke of *Judges*, of *Samuel*, and of the *Chronicles*: for there it is to be seene, that when godlinesse prospered in the soules of Gods people, they prospered in their outward estate: and when sinne (on the other side) made hauocke in their soules, then the *Midianites*, and the *Philistines*, and other enemies, made hauocke in their Country: when they and their Kings thrived in piety, and in zeale for religion, and for Gods glory, then it went well with them for outward plentie and abundance: but when Idolatrie and impietie began once to thrive in their hearts, and in their land, they neuer had long, nor settled prosperitie, but their enemies hands & swords preuailed against them for the taking away of their liues, and the ruinating of their estates.

Ps. 1.

Proverb. 10. 2

Heere is matter of terrour for all wicked worldlings, that thinke to aduantage and aduance themselves by sinfull and naughty courses; that is an ill way to rise: for, *the riches of iniquitie shall not prosper*. Though they build their houses neuer so high, and aduance their nests vnto the starres, yet the Lords hand shall pull them thence, and cast them downe into the very dust. They thinke their houses, their names, and their substance shall remaine for euer, and that they shall make themselves and theirs, by ioining house to house, and land to land, by oppressing the poore and needie, and by defrauding the fatherlesse and the widow, and such as cannot right themselves. But alas, they little consider in the meane while, that God is the Iudge of the world, and that he will reward euery man according to his workes. They imagine their estate shall bee according to their wealth: and so it might be indeed, if God were not the gouernour of the world: but sith he is so, it shall goe with euery one according to that hee is, and not according to that he hath. And therefore as God would haue it proclaimed

Isa. 3. 10. 11.

to the godly, *Say yee, Surely it shall goe well with the iust, for they shall eat the fruit of their workes*: So he would haue it denounced against the yngodly, *Woe be to the wicked: it shall bee evil with him*.

*him: for the reward of his hands shall bee given him.* They shall reape that which they haue sowed. It were an absurd thing for one that hath sowed nothing but cockle and fitches, to expect a good crop of wheat, or barley, or such like corne: and as contrary to all reason is it, for them that sow iniquity, to thinke they shall reape any thing but affliction. They may delude themselves with vaine hopes, and bragge, as much as they will: but doe we thinke such proud, and malicious, and cruell men, shall obtaine any happinesse and prosperity from the Lord? Nay surely, he hateth both them and their practises, and therefore they and their wicked seed shall be rooted out: as we may see it verified in many of the Kings of Israel, as in *Ieroboam, Ahab, Baasha*, &c. and most notably in that place of *Ieremy* concerning *Iehoiakim* the sonne of *Iosiah*: *Woe vnto him* (saith the Lord) *that buildeth his house by vnrighteousnesse, and his chambers without equitie: he useth his neighbour without wages, and giveth him not for his worke, &c. Shalt thou reign because thou clovest thy selfe in Cedar? Did not thy father eat and drinke, and prosper, when he executed iudgement and iustice?* &c. Where is declared, in the example of *Iosiah*, the godly father on the one side, that the true knowledge of God, and the practise of godlinesse, and of righteousness, bringeth all true honour and prosperitie: and on the other side, in the example of *Iehoiakim* the wicked sonne, is shewed, that impietie ioined with oppression and cruelty, with fraud and deceit, and iniurious dealing, doth bring the curse of God in life and death: that it maketh a man liue a base and dishonourable life, and die a shamefull and ignominious death: that while he is in the world, he shall liue vndesired: and when he goeth out of the world, hee shall die vnlamented.

This is also for our instruction; that if wee would haue the good things of the land, and eat of the same, that is, haue the comfortable vse and enioiment thereof, then let vs yeeld our free consent to bee dutifull and obedient to the Lord. Otherwise a man may haue the things of this life, and yet not haue his part in them: Hee may haue much meat, and drinke, and apparell, and riches, and honour, and yet haue no sound comfort in any of them all. A poore man that feareth God, though

Ier. 22. 13;  
&c.

Use 2.

hee



he feed on course bread, on greene hearbes, or on pulle, as *Daniel* and his companions did, yet may receiue his food more cheerefully, and looke a great deale more freshly, then wicked vnregenerate men doe, or can doe, when they haue all abundance and variety.

Therefore let this encourage men, if they would haue good things either in right, or in possession, to labour to get religion into their hearts : and to bee as much afraide of sinne, as of miserie : and as desirous of grace, as they are of prosperitie. Which if wee could doe, wee should find Gods eyes open to consider of vs, and his hand to releue vs continually in all our wants, and necessities.

And as wee should bee thus carefull for our selues, so wee should bee also for our children. There is no good parent but would with his children might be provided for, and liue in the world like men : Now heere is the way to purchase them a good estate heere vpon the earth : vse meanes to bring them vnto the feare of God, and to haue faith in God : for when the Lions that are full of might, and rage, and crueltie, doe *lacke and suffer hunger : then they which seeke the Lord, shall want nothing that is good.* God will haue a care that his sheepe shall haue conuenient pasture, and bee in good liking, though the Lions be pined and hunger-starued ; and when strong and mighty men are in miserie and debt, in want & necessitie, euer shifting and scrambling, and yet getting nothing : then Gods poore & weak seruants shal haue that which will satisfie & content them : for God hath said, that *hee will neuer leaue them, nor forsake them.* Therefore are they the most prouident and wise parents, that bring vp their children in the instruction and information of the Lord : for such *shall possesse the earth, and the generation of the righteous shall bee blessed.* Children are not alwaies the better for the goods of their parents, but they are alwaies the better for their goodnesse : for when it is said in that *112. Psalme*, that *they are blessed*, it is more then if it had beene said, they shall enioy honour, credit, wealth, and whatsoever outward blessing else can be named : for that implieth thus much, that they shall haue the good gifts of God so far as they are needful for them, & that they shal haue the right use of them.

But

Psal. 34. 10.

Heb. 13. 15.

Psal. 37. 11.

Psal. 112. 2.

But this may seeme quite contrarie: for commonly wicked and prophane persons liue in all manner of plenty, when the godly sustaine penurie and scarcity: and therefore in appearance, godlinesse is not the best course to procure a happy and prosperous estate.

For the remouing of this doubt, wee must consider, that howsoeuer the wicked of the world seeme to thriue best, and to enioy great matters, in comparison of that which good Christians haue; yet in truth their case is nothing so good as is the case of Gods seruants, but in the midst of al the things that they possesse, they are very miserable: for,

1 First, they haue right to nothing, but are meere theeues and vsurpers, and shall answer for laying hold of those things, that are in truth none of their owne. A thiefe may break into the Kings treasure, yet it is none of his, but hee shall quickly bee thrust out thence: and so may a moth creepe into a velvet gowne, yet hath it no right there, but may bee brusht out at the owners pleasure: and the same is the case of all vnregenerate persons: they are intruders into other mens possessions, and the great Landlord of the world may thrust them forth when it seemeth best vnto himselfe, and call them to a reckoning for meddling with those things, that they could lay no lawfull claime vnto, by any one clause or title that is contained in Gods Law.

2 Secondly, as they haue no right to haue any thing; so neither haue they any comfortable vse thereof. *There is no peace to the wicked, saith my God.* But *they are like the raging waves of the Sea, that cannot rest,* but are still tossed too and fro; from one side to an other; and cast vp filthy mire and durt. And when they are most loude in their laughter, and seeme to bee most pleasant and merry, euen then their mirth is full of hollownesse, and discontentednes: for let them but haue some apprehension of death, or of any sudden and extraordinary iudgement likely to befall them: nay let them bee but a little crossed, and disgraced by any of their companions, they wil bee suddenly dis tempered, and much daunted, and many times fall a trembling, euery ioynt of them, as *Belshazzar* king of *Babel* did at the sight of the hand writing

*Obiect.*  
The wicked flourish.

*Ans.*

They haue right to nothing.

*Iob. 27.18.*

They haue the right vse of nothing.  
*Isa. 57.20.*

*Dan 5.6.*

on the wall. And if no such thing doe betide them, yet they are still pursued by such enemies, as will suffer them to haue no great quietnesse, nor comfort in the things of this present life which they doe possesse. If we should see a Bucke hunted through a greene pasture, where there is much pleasant grasse, and many sweet and pleasant flowers, and springs of water, we would not thinke his case very happy, nor that hee had any great inheritance there, when wee perceiued the hounds following close at his heeles : yet such is the state of all sinners : they haue a large and pleasant walke, perchance in this world, but they are still hunted with many noisome lusts, of couetousnes, and pride, and filthines, and the like : and Satan, and the world haue them euer in chafe, and shall pursue them still, till they haue driuen them into hell it selfe, if they alter not their prophane, and wretched course of life.

Gods curse is  
vpon all.

3 Further, they haue the wrath of God lying on their bodies and soules, which poisoneth and inuenometh all that belongeth vnto them. His terrible and vnauidable curse shall euer close with sinners : so that though they eat and drinke, and wallow in their pleasures, yet they can finde no sound delight, nor true contentment therein : because being possessed with hardnesse of heart, and blindnesse of mind, and being giuen vp to a reprobate sence, all things that they haue, are imbittered by their owne sinne, and Gods heauie vengeance falling vpon them.

Put case all a mans bones were broken, and one should put on him a veluet coate, beset with pearles and diamonds, in the most rich and costly manner that might bee : and he should begin to thinke, and say, Now I trust I shall bee at ease, and shall haue no more cause of complaint ; alas poore man, his rich attire cannot take away his paines : euen so fareth it with the vngodly : sinne hath set them out of ioynt ; nay it hath so wrought on all the powers, and parts of soule, and body, that it hath, as it were, chrusht all their bones in peeces : and what sound peace, rest, or comfort can they then finde, from all these outward things of the world that are cast vpon them, till there bee some cure wrought on their soules?

But it is quite contrarie with Gods children : though they  
bee

be pressed, and pinched with many distresses and wants, and driuen to many extremities, and straights, yet they may bee fuller of ioy in the middest of their afflictions, then the wicked are in the middest of their iollity. *Paul* and *Silas* were fuller of gladnesse, and of true contentednesse in the dungeon, when their feet were fast in the stocks, then *Herod* was on his throan, hauing all his flatterers and Sycophants about him, to extoll and magnifie him. The very teares of the people of God, are sweeter and more comfortable, then the greatest ioy of carnall and wretched sinners : for the Lord is with his, in mercie and goodnesse : whereas his face is bent against the wicked and impudent : and thence it is *that a little that the righteous hath, is better then great riches of the vngodly.* Better is a dinner of greene hearbs, seasoned with the blessing of God, then many daintie dishes poisoned with gods wrath and malediction.

Acts 16.

Note.

Psal. 37.

And albeit, the Saints of God bee sometimes deprived of these transitorie things ; yet they shall neuer bee deprived of Gods fauour : and that want of outward things, shall bee supplied with inward graces. They haue a sure promise, that they shal haue sufficient : and God neuer giueth lesse then he promisseth, though many times he do giue more : and if that which is wanting in drosse, be paide home in good Gold, we need not much to complain, as if we were loofers by such an exchange.

Therefore let vs shut vp all with that saying of *Salomon* : *Walke thou in the way of good men, and keepe the waies of the righteous : For the iust shall dwell in the land, and the vpright men shall remaine in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. But if yee refuse, and be rebellious, ye shall be denoured by the sword.* This maketh for the preuenting of a third obiection. For some might say, It were good indeed in these regards, if wee could repent for our sinnes, and wash our selues from our filthinesse : but if we do not, wee hope wee shall doe well enough while we liue, and bee saued when we die : For God is not so seuer as men would make him, but he is gracious and mercifull : and therefore wee meane to take our course, and still to proceed in the same, and yet I trust to speed as well as the best of them : Nay, (saith the Prophet) doe not so : for *if yee refuse to obey, and bee rebellious,*

Prou. 2. 20.  
21. 32.

Obiect.

Answer.

*ye shall bee denoured with the sword.* As if he had said, God indeed is readie to forgieue and to cleanse all sorts of sinners, that see how and wherein they haue offended, and are troubled for their offences, resoluing to leaue and forsake them, and to practise the contrarie duties : but they that refuse to obey, and continue in their obstinacy, the Lord will neuer forgieue them, nor purge them from their iniquities : but their sinnes shall cleaue as fast vnto their soules, as the die doth vnto crimson, or scarlet, that can neuer by any Art, or strength of man be reduced to their former whitenesse againe.

And therefore the Prophet telleth them, *if ye refuse to obey, ye shall be denoured with the sword* : it is sure some feareful and strange plague or other shall fall vpon you, and vtterly consume you. As God hath mercy in abundance for penitent sinners : so hath hee iudgements in as great plentie for obstinate rebels, that refuse to submit themselues vnto him.

Now the things before spoken of (both blessings and fauours promised to the penitent, and plagues and punishments denounced against the obstinate) hee confirmeth by one maine argument, *The mouth of the Lord hath spoken it.* As if hee should haue said : let men neuer discoure, nor obiect on the one side, or on the other : for God hath said it, and hee will doe it. Hee is true, and cannot lie ; hee is wise, and cannot change ; hee is iust, and cannot bee corrupted ; he is almighty, and cannot bee resisted : and therefore whatsoeuer his mouth hath spoken, that his hand will bring to passe.

*Doct. II.*

*Vse 1.*  
*Iohn 6. 56.*

Hath God then said, *Who soeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day?* then is it impossible that such should euer taste of Gods wrath, or sustaine the punishment of eternall death.

*Obiect.*

*Answ.*

Oh, but Christ is in heaven, and wee are in earth, and how can wee then eat his body and blood ? Faith hath a long and an high reach, and the spirit of Christ hath as great a reach, to conuaie the same vnto vs : and our communion with him is not carnall but spirituall.

*Obiect.*

*Answ.*

Oh, but hauing so many corruptions and rebellions, as I haue, how is it possible that I should bee cleansed ?

The mouth of the Lord hath spoken it : and therefore neuer

uer cauill against it, nor make question of it any more. Indeed vnbeliefe cannot see how this should be effected : and therefore ignorant vnbeleueing Papists haue inuented a carnal manner of eating and drinking the body and blood of Christ: And haue found out a Purgatory to scour off that rust of sin, that hath so eaten into mens soules : but all such deuises, for the washing away of sinne, are but as muddy water, that will not make vs one whit whiter, but rather fowle vs a great deale more. Gods meanes onely are effectuell to make vs cleane and pure in his eyes, and able to stand with boldnesse before him, without any feare, or trembling.

On the contrarie, this is for the terror of those that haue their consciences so seared, through long custome in sinning, that notwithstanding all the threatnings denounced against presumptuous sinners, they doe continue still in their idlenes, their prophannes, and all kind of wickednesse : let them goe on, and let them walke in the waies of their owne hearts, and follow their owne counsels, and their carnall and wretched desires : but withall let them know that for all these things God will bring them to iudgement. And if ignorance will not wholly excule men, but that they shall bee punished for their offences: then how many and how grieuous shall their stripes be, that know their masters will, and doe it not? Surely if Christ shall come in flaming fire to render vengeance to those that

Use 2.

Ecclesi. 1. 9.

2. Thes. 1. 8.

doe not know him : much more will hee come in wrath and indignation against those that doe know, and yet will not obey the Gospel. But as for those that see their infirmities, and daily lament, and grieve for them, and strue against them; let such be of good comfort : their painfull labour is known vnto the Lord; and their earnest desire of faith, and loue, and repentance, is a grace well pleasing to the Lord : And they shall not

Reuel. 2. 2.

onely finde mercie for the pardon of their sinnes, and

grace for the sanctifying of their soules; but outward blessings also for their estate : for

the mouth of Lord hath

spoken it.

FINIS.





## The fourth Sermon of the Lords Supper.

2. CHRON. 30. 19. &c.

*Verse 18. The good Lord bee mercifull toward him.*

19 *That Prepareth his whole heart to seeke the Lord God of his fathers, though hee bee not clenfed according to the purification of the Sanctuaries.*

20 *And the Lord heard Hezekiah, and healed the people.*



IN the former part of this Chapter, is declared, how King *Hezekiah*, in a zeale of Gods glorie, and loue vnto his people, made a proclamation throughout all *Israel*, from *Beer-sheba* euē vnto *Dan*, that they should come to keepe the Passcouer to the Lord God of *Israel*, at *Ierusalem*: for they had not done it for a great time, in that manner as God required, because of that Idolatric which had ouerspred the Land. For this purpose, *Hezekiah* and his Princes sent postes with letters throughout all *Israel* and *Iudah*, euē to the ten Tribes also, that were full of sinne and miserie, to admonish them to turne againe vnto the Lord their God, that hee might returne vnto them: and not to be stif-necked, but to humble themselues to serue the Lord, that his wrath might bee turned away from them. But when the messengers came, a great sort of the *Israelites* laught them to scorne, and mocked them: they were so inured vnto sinne, and infected with Idolatric, that they set light by, nay vtterly contemned all the wholesome and holy exhortations of that worthy King, and his nobles.

Yet some of them whose hearts God touched, euen diuers out of the Tribes of *Asher* and *Manasseh*, and *Zebulun*, came to *Ierusalem*: and the hand of God was in *Iudab*, so that he gaue them one heart to doe the commandement of the King, and of the Rulers: inso much that there assembled vnto *Ierusalem* much people to keepe the feast of vnleauened bread.

But by reason of the short warning that they had, a multitude of the people of *Ephraim*, and *Manasseh*, *Issachar*, and *Zebulun* had not clenfed themselues according to the Law in that behoofe provided, *Exod. 12.* and *Numb. 9.* and therefore were in danger to bee cut off. *Loui. 7. 20.*

In this regard they were in great distresse, and in a sore strait, yet they thought it better to receiue the Sacrament, though they failed in some circumstances of their preparation, then to omit it vntill the next yeare, hauing wanted it so long before, whereupon they aduentured to eate the Passouer, which being ended, *Hozekiah*, in feare of Gods displeasure, and in commiseration of the people that stood in danger of Gods plagues and punishments, falleth to praier for them, and is instant with the Lord in their behalfe: hee saw their great desire to bee made partakers of it: the paines that they had taken to come vnto *Ierusalem* for that verie purpose; and perceiued a strange hand of God in inclining their hearts so far, and thereby was hee incouraged to become a mediator as, it were, betwixt God and them: and thus he prayed vnto God for them. *The good Lord bee mercifull toward him, that prepareth his whole hart to seek the Lord God of his fathers.* And the word that is translated [*be mercifull*] signifieth thus much in effect, as if he had said, the good Lord pardon and supply that which is wanting in him that prepareth his whole heart. And now they wanted not so much willingnesse, as time to prepare themselues, and therefore he praieith the Lord to bee fauourable vnto them. And that he might haue more assurance that his praier should bee effectuall, he buildeth it vpon strong and sound reasons, taken,

1 First, from the nature of God, implied in the word [*good*]: which goodnes of his, is neuer scene so much as in shewing mercie to them that are in distresse. As if he should haue saide:

Lord

ahab  
proue

for  
17/130

verse 18.  
his prayer is  
as by his father

Lord, thou art good in thy selfe, and good vnto thy people, and heere are such as stand in great need of thy goodnes, and therefore be mercifull and gracious vnto them.

2 Secondlie, from the name of God [*Iehouah*] implying his constancie and vchangeablenes in himselfe, and in his loue, and the fruits thereof towards his seruants. *Hexekiah* knew that he had beene mercifull vnto as great sinners as they were in former times, and that he was the same God still, and therefore hee intreateth to manifest so much, in passing by the frailties of these communicants.

f 103

3  
Verse 19.

3 A third reason is taken from the Couenant, that hee is [*the God of their Fathers*] by reason whereof he was bound vnto them, and their children; so that hee could not denie them any thing that they should aske in faith. These arguments are drawne from God.

Verse 19.

Another argument there is taken from them, that *they sought the Lord, &c.* which seeking of theirs, is set out by the manner of it, that they prepared their whole heart to seeke him: not as if their hearts were so free from sinne, or so full of grace as they should haue been; but that they were true, & plaine, & sincere: not such as had no sinne (for it is said they were not cleansed according to the Purification of the Sanctuary) but that did loue no sin: not such hearts as wanted no grace, or preparation for Gods ordinance: but such as were humbled for the want of grace, and of that preparation that they should haue made.

2 f 104

Verse 20

This was his praier, with the reasons of it: the effect followeth. And the Lord heard *Hexekiah*; that is, so heard him, as that hee accepted and performed his request: for it is said, *he healed the people*: that is, gaue them that which God doth offer vnto his people in the Sacrament: they receiued the scale of the couenant, and he made good the Couenant vnto them, as shall be shewed afterwards, more plainlie and particularlie in these euerrall branches thereof.

The summe then of these words is: the godly care of *Hexekiah* for those that came in part vnprepared vnto the Pascheuer. And here we may consider:

1 What

1 What he did, he prayed for them: where we may note,

1. The substance of his praier, to wit, that God of his rich mercie would supply all their wants.

2. The persons for whome he praieith: who are described,

1 By their sinceritie, that they were such as feared God, and sought him with their whole heart.

2 By their infirmities, that they wanted the legall cleansing.

2 The effect that followed vpon his praier, which was twofolde.

God. 1 Heard his praier.

2 Healed the people.

Verf. 19. [The good Lord be mercifull.] In that Hezekiah

being appointed by God to be a gouernor, taketh this course of seeking to the Lord for his people, we may from his example learne this Doctrine: that it is the dutie of all gouernors and superiours, not only to teach them that belong vnto their charge, and depend any way vpon them, but likewise to pray for them.

Good Rulers must not onely informe those that are vnder them, what they must doe, and stir them vp to good duties, by wholesome instructions: but they must also become suiters to the Lord for them, that hee would frame their hearts to do as they are taught; and to pardon them where they come short.

It was well done of Hezekiah, to send abroad messengers to call the *Israelites* to the worship of God: But this he knew was not inough, and therefore hee beseecheth the good Lord to shew himselfe fauourable vnto them. Thus also dealt *Danid* (another King, placed ouer Gods inheritance) *Bee fauourable vnto Zion for thy good pleasure, (saith hee) builde the males of Ierusalem.* And so did *Moses* that worthy gouernour of the Lords people: not contenting himselfe to bee often teaching and instructing them whom hee had the charge of; but euer and anon praying for them as occasion was offered, that God would releue them when they were in wants: that hee would defend them, when they were set vpon by enemies; that he would pardon them, when they had kindled his wrath against

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Iob 1.4.5.

against them, &c. The like is noted of *Iob*, how careful hee was for his children, euen when they were, in a sort, from vnder his shadow, and had houses of their owne to dwell in : for it is said, that his sonnes went and *banqueted in their houses, every one his day, &c. and when the daies of their banqueting were gone about, Iob sent, and sanctified them : and rose up early in the morning, and offered burnt offerings according to the number of them all.* For *Iob* thought, it may bee that my sonnes haue sinned, and blasphemed God in their hearts : thus did *Iob* every day. Heere wee must vnderstand, when it is said that hee offered sacrifices for them, that hee praied for them also ; (for those two, sacrificing, and praying, euer went together) that God would pardon them al their sinnes which they had committed, while they were at their feasting merry together : at which times, many faults escape young people, which they take little notice of : but *Iob* considered thorowly of them, and was euer mindefull and careful to vse the meanes of God for the remitting, and purging away of the same : that his childrens soules might not bee infected, nor Gods anger prouoked thereby. A rare example, worthy the imitation of all godly parents, yet imitated but of a very few : for how small is the number of them that are thus ialous, and fearefull of themselves? and if they faile of this godly care for their own soules, how can they be ialous, with a godly ialousie, of the soules of those whom God hath committed vnto their charge? Now the reasons why we must bee as ready to speake to God in prayer, as to them in precepts, are these:

Reasons.

I. First, because God commandeth vs to pray one for another.

Iam. 5.16.

Gods command.

Mat. 5.44.

as quicky as you can  
pray for your enemies  
better success

I. First, because God commandeth vs to pray one for another. Now if those that are not tyed vnto vs by any neere bonds, are to be recommended vnto God in our prayers; much more those whom God hath more especially vnited vnto vs either by nature, or by dutie & seruice, on their part to be performed vnto vs. Yea, Christ Iesus straitly commandeth vs to pray for our enemies. Now if that be a bounden dutie; how much more is it to pray for our friends; especially if withall they bee Gods friends? seeing they by our prayers may bee much helped, and without them much endangered.

The Prophet *Sammuel* vnderstood that this was a dutie, when

when hee accounted the neglect hereof to bee a sinne against God, as in that booke it appeareth that hee did: for when the people were frighted and humbled, both by the words of *Samuel*, and by the myraculous work of God, in sending extraordinary thunder and raine in the time of wheate haruest, and thereupon came vnto *Samuel*, saying, *Pray for thy seruants vnto the Lord thy God, that wee die not*: his answer was, *God forbid, that I should sinne against the Lord, and cease praying for you.*

1. Sam. 12. 19.

verse 29.

A second reason is, because except they ioine petitions vnto God, with instructions vnto them, they can looke for no blessing vpon the good lessons they giue vnto them. All planting and watering is in vaine, except God giue the increase: and if wee would haue any increase, it's good reason we should seeke it at his hand by praier. Therefore both of them must bee ioyned together: wee must doe the best wee can, and then say as *Noah* did, *Lord perswade Iaphet to dwell in the Tent of Sem.* Except the Lord did perswade the heart, as well as *Noah* did the eare, hee knew all that he could doe was but lost labour.

2  
No blessing  
to be expected  
without  
praier.

1. Cor. 3. 6. 7.

Gen. 9. 27.

Thirdly, vnlesse they pray for a blessing, they can neuer be so thankfull for any good that is wrought vpon such as are vnder them. They haue had no hand in pulling downe Gods hand vpon them, and therefore they haue no heart to giue him praise for the same: but when any gouernour or superior hath had a strong hand in drawing downe the mercies of God vpon any that depend vpon him, and seeth the good effect of his praiers, and of his teares, this cannot but make him glorifie and magnifie the Lords goodnesse, for hearing, and granting their requests, in remoouing euill things, or bestowing good things vpon such as are vnder their iurisdiction.

3  
No thankfulness,  
vnto those  
that haue  
gone before.

This serueth for the reproofe of those, that thinke they haue done as much as they need, & sufficiently discharged their consciences, if they haue called their children, and seruants, & whole familie to the word and Sacrament, and to be examined before they receiue the same: though in the meane while they neuer call on the name of the Lord to blesse them, and the meanes, and to bee good and gracious vnto them where they

For Superior  
ours.



failed in preparing themselves. When *Jacob* was to send his sonnes into *Egypt* to buy food of *Ioseph*, he praied instantly that God would vouchsafe to be with them, to giue them prosperous and good successe in the businesse they went about. *God almightie giue you mercy* (saith hee) *in the sight of the man*. Now if he thought it his dutie to pray for them, when they were to come before *Ioseph*, which was but an vnder-gouernour in *Egypt*: how much more should wee count it our dutie to pray for such as belong vnto our charge, when they are to come before the whole Trinitie; euen before that God, that is the soueraigne Lord and King of heauen and earth, full of glorie, and full of maiestie: how much more (I say) should wee desire, that they might finde fauour in his eies? especially considering that *Jacob's* sonnes went but for the food of their bodies, which they might either haue, or want without any extraordinarie hurt vnto themselves: whereas those that are to be partakers of Gods ordinances, are to be suters vnto him for the food of their soules, and so bee euerlastingly saued, if they can obtaine it; or else take their bane, and bee liable to Gods heauie displeasure, and in danger of iudgement inward and outward, in bodie and soule, not onely in their life time, but for euer after, if they repent not for their disorderly, and contemptuous approaching vnto him in his holy seruices? so that there is much more reason, wee see, that gouernours should bee earnest with the Lord for those that are vnder their rooffe, then there was for *Jacob* then to be earnest for his sons; and therefore let all those bee humbled and reformed, that haue beene slacke and negligent in the performance of this dutie.

Use 2.

For Inferiours.

Secondly, let inferiours heere bee admonished, that, as gouernours are to sue vnto the Lord in their behalfe (the husband for the wife, parents for their children, masters, and mistresses for their seruants: ) so they on the other side, are to bee gentle, and humble, and tractable, that their superiours may haue good encouragment, and good successe in the supplications that they make for them. Wee doe not read that *Hezekiah* at any other time dealt so earnestly with God in the cause of the people, as at this time hee did: and what moued him.

him to be so importunate now? euen this, that hee saw they had hearkened vnto his perswasion, and taken great paines to come to *Ierusalem* from all quarters of the Land: and being there, hee perceiued that they had some sorrow and remorse for their former impietie, and some desire to become better for the time to come: now when hee discerned that they came on so fast, and that they were halfe healed already, hee bendeth all the force and strength of his praiers for the obtaining of mercy and fauour for them, and so found that good effect that hee desired and expected. And that was it, that made *Dauid* so plentifully and feelingly to poure out his heart before the Lord in praier, and in thanksgiuing: for when the Princes and the people had offered very largely, and very willingly, *Dauid reioyced with great ioy, and blessed, and praised the Lord before all the congregation, saying, Blessed bee thou, O Lord God of Israel our father, for ever and euer, &c. Who am I, and who are my people, that wee should offer willingly? &c. O Lord God, keepe this for euer in the purposes and thoughts of the heart of thy people, and prepare their hearts vnto thee.* Thus may wee obserue now the good affections and desires of the people doe stire vp and strengthen the hearts of their Rulers to pray for them: whereas on the contrarie, nothing doth so kill the hearts, and discourage the spirits of Gods seruants from praier, as when they see those that are vnder them, to bee wilfull, and heady, froward, and rebellious, and vtterly voide of any good disposition vnto pietie, and religious exercises. They scarce dare speake a good word for them, vnlesse it bee that God would humble them, and conuert them: they cannot pray as *Hezekiah* here doth, *The good Lord bee mercifull vnto him, that prepareth his whole heart to seeke the Lord, &c.* but the good Lord giue them hearts to prepare themselues, and take away the stony, and vnbeleeuing, and carnall hearts out of their bodies. And indeed many times it is a iust iudgement of God vpon such wretched persons, that his children should haue no heart to pray for them, because (as it is said of *Elias sonnes*) God hath a purpose to destroy them, or at least grievously to afflict them. And therefore little doe these stubborne and obstinate children and seruants know, what iniurie they

1. Chron. 29. 10. 14. 18.

Narr.

they doe vnto themselves, by entering into, and continuing in their sinfull courses : for they thereby not onely prouoke Gods heauie displeasure against them, which is a burden importable ; but also hinder, and it may bee, vtterly cut off the praiers of those, that would otherwise cry vnto God night and day, for the obtaining of his fauour, and the procuring of the light of his countenance to shine vpon them. Thus much for the first point.

2 for p<sup>re</sup>par<sup>ing</sup> for

Now further marke who they bee that hee praith for : not prophane or careless persons, but for those that *prepared their whole heart to seek the Lord &c.* that is, which laboured with a true & sincere heart to be partakers of the mercie and goodness of God, which he made offer of in his holie ordinances. In that *Hezekiah* neither doth, nor dares pray for a blessing vpon any, but vpon such as were true-hearted; The Doctrine is: that,

Doctr. 2.

Sincerity require in all communi-

cants.

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Whosoeuer would haue any mercie from God in the Sacrament, must come with a sincere and vpright heart thereunto. That howsoeuer hee cannot put away all sinne, (for *who can say his heart is cleane* ? ) yet hee may, and must put away the liking of all sinne, and the purpose of sinning.

So far as any man hath a loue vnto iniquity, and an intent of committing iniquitie, he is tainted with hypocrisie, and doth pollute and defile euery good thing that he medleth withall, and so can haue no benefit, but much hurt therefrom.

If then wee would haue God to meeete vs in mercy, wee must meeete him in sincerity : and if wee would haue him to come vnto vs in goodnesse, wee must draw neere vnto him in vprightnesse. Agreeable to this point is, that exhortation to the *Hebrewes*, *Let vs draw neere with a true heart, in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.* As if hee should haue said; except you come fitted and prepared with a heart voide of guile and deceit, as good not come at all : For God will bee so far from giuing countenance, or comfort vnto such, that hee will assuredly plague them for their fraud and falshood that they haue vsed with him. This wee may plainly see in that which be- fel the ill grounds : there are three sorts of them mentioned,

Heb. 10. 22.

13

all all

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(all professors) that came to the word of life, and yet had no benefit by it : and therefore by a necessarie consequent, they could reape as little fruit by the Sacrament. For the word must giue life and strength, before the Sacrament can nourish and increase the same. What was the reason why they profited not ? because they came not with a *good and honest heart*, as the fourth sort of hearers did, who receiued instruction, and comfort, and the power of godlinesse, by the conscionable hearing of the word. But what is that good and honest heart which they are commended for ? it is a heart, that doth fullie purpoe to doe well, though it faile much in that which it performeth : that resoluech before hand to auoide the euill that shall bee reprobued, and to doe the good duties that shall bee commanded, and to beleue and rest vpon the promises that shall be pronounced, as farre as God shall giue abilitie, &c. Now wherefoeuer there is such a ready inclination vnto goodnessse, there will be a bringing foorth of fruit ; though not in all alike, yet euery one will doe somewhat : and God will acknowledge them for good ground, and honest-hearted Christians, that yeeld him but thirtie fold, as well as those that yeeld him sixtie fold, or an hundred fold : for a lesse measure of fruitfulnessse, is an argument of truth, as well as a greater measure, and therefore shall bee respected and rewarded : but as for those that haue naughtie and deceitfull hearts, they shall goe away, as bad, or worse then they came : and whatsoeuer faire colours they set vpon their profession for a time, yet sooner or latter their hollownesse shall appeare to their shame and punishment.

Now the reasons that make for the confirmation of this doctrine, That if we would finde acceptance with God, we must bring sinceritie with vs : are these,

First, without this, wee can haue neither remission, nor sanctification : and therefore are so farre from hauing interest in Gods mercies through Christ his merits, that wee are liable to his wrath, and lie open to the stroks of his reuenging hand. None are pardoned, and blessed, but those in *whose spirit there is no guile*.

Secondly, except there bee vprightnesse, wee can haue no hope

Note.

Luke 8.15.

Reasons.

I  
Without vprightnesse there is no remouall of sin.  
Psal. 32.1.2.3.

2.

Iohn 9. 31.  
Pſalm. 66. 18.

hope of good ſucceſſe in any ſeruiſe of God that wee take in hand, there being no promiſe made vnto vs : for as God beareth not ſinners in prayer, ſo he doth not helpe ſinners by the word or Sacrament.

Uſe 1.

Agaiſt vn-  
prepared re-  
ceiueſ.

*Some do ſerue*

This is for the terror of thoſe, that when they come to the Lords Table, neuer examine themſelues, nor looke into the ſtate of their ſoules : at moſt they come but with a *Phariſai- call* waſhing of the outſide of the cup, and of the platter. As if there haue beene brawles betweene man and man, there ſhall bee ſome idle and formall reconciliation: they will be friends, and forgiue one another, before they receiue the communion; but if there be any difference betwixt God and them, they neuer looke to the inward parts : ſuch can expect no bleſſing vpon their comming, but may iuſtly feare ſome grieuous iudgement, becauſe their hearts are vnſound and vnfaithfull before the Lord.

Secondly ſith none haue any prayer made for them, but ſuch as bring with them to the Lords houſe a ſingle & ſincere heart, therefore if we would haue benefit by any of the meanes of ſaluation, let vs be ſure, that though we bee burdened with many corruptions, yet wee ſeek the Lord with an vnſained deſire of profiting by his ordinances. Now that wee may not deceiue our ſelues, but may ſatiſſie our conſciences in full aſſurance that our hearts are right towards God, let vs take this direction following:

A triall of an  
vpriſht heart.

1

Renouncing  
of ſinne.

Iam. 4. 8. 9.

First, uſe diligently to finde out (as by ſearching wee may) our ſpeciall ſinnes : grieue heartely for them: and put them away by true repentance. So ſaith *Iames, Purge your hearts ye hypocrites* : but what muſt bee the purgation and receit which they muſt take? [*Sorrow and weepe.*] That man or woman that hath neuer done ſo, is not onely ſtained with hypocrifiſe, but is a ſinfull hypocrite. All men by nature are full of deceit and guile : and till they ſit as Iudges vpon their owne ſoules, they cannot bee clenſed from the ſame : but when they haue once thoroughly ſifted themſelues, and by godly ſorrow laboured to purge their conſciences, as neere as poſſibly they can, from all ſecret ſinnes, then though they cannot ſay, I haue no ſinne, yet they may boldly ſay, I allow no ſinne: and therefore I am aſſured

aſſured

assured that I am no dissembler: and that Gods iudgments shal neuer light on me because I haue prevented the same by abandoning those corruptions which might procure his wrath and displeasure against me.

Secondly, let vs vse the meanes whereby our hearts may be made pure and vndefiled, namely, the word, Sacrament, and praier: for though wee mourne neuer so much, that is but as it were a plowing of our hearts: if there bee not good seede also sown thereupon, we cannot expect any crop of grace: all the sorrow and affliction in the world, without that, can doe vs no good, but rather much hurt: therefore it is set downe in the text, as a note of a true heart, in those Israelites that came to receiue the Passouer, *That they did secke the Lord God of their Fathers*, in that meanes which hee had ordained for the helping, and healing of them: wherein, if we can imitate them, we shall speed as they did, all our breaches shall be made vp, and al our deadly diseases shall be by degrees healed, and at length fully and perfectly cured. Thirdly, we must not onely haue recourse vnto Gods ordinances, but set downe our reckoning before hand, that we shall assuredly finde the efficacy and powerfull operation thereof: and that God will not mocke and delude vs with vaine hopes; but looke what promise he hath made in his word, hee will accordingly make good the same: and not one word shall fall to the ground, of all the good thinges that he hath couenanted to bestow vpon vs. And therefore (as wee are exhorted in the former place to the *Hebrewes*) *Wee must draw neere in assurance of faith*, and then according to our faith it shall be vnto vs. And the like wee haue in the *Reuelation*: *I counsell thee* (saith Christ to the luke-warme *Laodiceans*) *to buy of me Golde tryed by the fire, &c.* teaching vs heereby, that wee must highly esteeme, and hartily desire the holy thinges of God, and be at cost to part with our corruptions, and make account that we shal not be disappointed when we comethus affected vnto Christ Iesus. And then he will enrich vs, that before were poore; and cloath vs that before were naked; and enlighten our eyes that before were altogether shut vp in blindness and ignorance.

Thirdly, heere is matter of consolation for them that can

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Ier. 4. 4.  
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approve the sincerity of their hearts by the forenamed trials. Who before they dare present themselves at the Lords table, or presume to aske any comfort from Iesus Christ, doe first afflict themselves : and before they intreat the Lord to bind them vp, doe first seeke to breake their owne hearts by inward remorse and contrition for all their offences : and yet content not themselves thus to breake vp the fallow ground of their hearts, but come vnto the Lord, as hee commandeth them, to beseech him to sow his precious seede vpon them, and doe rest and relie on him for the doing of it. Let such be of good comfort : for vndoubtedly the Lord will not send them emptie away : their labour shall not bee lost, nor their hope be disappointed; but they shall certainly haue good successe according to their expectation. 1. Because they haue done what they could for their part. 2. *Hezekiabs* praier standeth in as good force yet still, as it did at that time when it was made: and the same in effect is continually offered vp vnto God by many of his elect, for such as are so humbled and fitted for that worke : yea, and Christ Iesus also in his owne person hath sanctified and blessed that Sacrament, to all beleeuers that shall worthily partake of it vnto the end of the world : and therefore comming thus affected and prepared, they cannot misse of the promised blessing.

*It is to vers 7 comp nels [Though hee bee not clesed according to the purification of the Sanctuary.]* In these words hee preuenteth that feare and doubt of good successe, that might arise in their hearts for want of preparation : for the Law was, that no vncleane person should haue anything to doe with the Passecouer : now diuers of them were in their vncleannesse, because they had not time to purge themselves according to the legall rites: therefore *Hezekiab* here seeketh to help the matter, and in effect he saith thus : I confesse Lord, there are diuers ceremoniall circumstances wanting in our preparation to the Sacrament : but so the case stood with vs, that wee knew not how possibly to helpe it, and therefore Lord be mercifull vnto vs in that regard. In that he praieith thus for the, albeit they had so failed in want of due preparation, that they might iustlie haue been cut off from Gods people, if they had had time

to haue done better, and had not this beene an extraordinary case : the Doctrin hence arising, is this : that,

So long as wee labour to keepe the substance of Gods worship, though wee faile in some circumstances thereof, hee will be mercifull vnto vs.

If wee embrace the substance thereof willingly, and faile in the circumstances vnwillingly, God will neuer lay it to our charge. Examples will prooue this more fully vnto vs. *Yee haue heard of the patience of Iob,* (saith the Apostle *Iames*) *and yee know what end God made with him.* Now if wee read ouer the booke of *Iob*, wee shall find, that there was in him a great deale of passion and distemper : and that hee held out but very weakely in a great part of the conflict : as when he cursed the day of his birth, & conceiued hardly of the Lord, and was ready to dispute and reason the matter with him : shewing much vnwillingnesse to submit himselfe to those strokes which God had laid vpon him : for which he was iustlie reprobued both by *Elihu* and also by the Lords own mouth : yet because he held out in the substance of godlines, in the middest of all his woes and miseries, and at the beginning thereof, humbled himselfe, saying, *Naked came I out of my mothers wombe, and naked shall I returne thither : the Lord hath giuen, and the Lord hath taken it : blessed bee the name of the Lord :* as also afterward he vsed many good and holy speeches concerning his owne ill deserts, and the righteousness of Gods proceeding, if hee should deale in extremitie of iustice with him : and in the end acknowledged his fault and desired to lay his hand vpon his mouth : because (I say) these good things were found in him, God passeth by his infirmities, and taketh notice of his patience, with high commendation thereof : Setting him forth as a patterne most worthy our imitation, when wee are pressed downe with the weight of aduersity, as hee was. For the Lord in his wisdom considered, that it was not through any stubbornnesse, or rebellious disposition that hee brake out in that manner : but through the violence of his affliction, and temptations, and through the ignorance and indiscreete cariage of his friends, who dealt very vncharitably, and vnmercifully with him. In like mannert is *Rahab* commended, as one that

*Doct. 3.*

Failing in circumstances of Gods seruice hinders not the blessing.

*Iam. 5. 11.*

*Yee haue heard of the patience of Iob, and yee know what end God made with him.*

*Iob. 1. 21.*

Heb. 11. 31.  
James 2. 25.

in 2. 4. 5.

Iam. 2. 25.

Luke. 24. 5.

Mar. 16. 6.

Micha. 7.

Vers. 18. 19.

Vse 1.

by reason of her faith and workes, *perished not with them which obeyed not, when shee had receiued the spies peaceably.* Yet if wee looke into the story, we shall easily discerne a great deale of infirmitie in that very worke of loue & mercy, by which, she got the testimony of such a notable faith : for she bewraied much vnbeliefe in making a lie to preserue the spies in safetie. *Then came men vnto mee* (saies shee) *but I wist not whence they were: And when they shut the gate in the darke, the men went out, whither they went, I wote not : follow after them quickly, for you shall ouertake them.* Euery word shee here spake, was false, and sauoured of much weakenesse : yet all this God takes no knowledge of, when he is to speake of her, and of her faith, and loue. Indeed shee was but a new commmer on, and had not beene instructed as yet what the danger of a lye was, &c. and therefore notwithstanding her failing in that particular, shee is brought by the Apostle *James*, as an example of one that was iustified, (or made knowne to bee a iust and righteous woman) by her workes : none other being reckoned vp, but those which she did at that time.

So the Angell (as is recorded in the Gospell) rebuked those good and faithfull women, for that *they sought the liuing, among the dead* : yet withall hee telleth them, *Be not afraid, yee seeke Iesus of Nazareth that hath beene crucified.* As if he should say, heere is your error, that you seeke Christ where you should not : hee is risen againe, as hee foretold you that hee would : yet heerein doth your vprightness appeare, that you hold out still in the loue and profession of Christ, euen now, when hee is in such disgrace and dislike, almost, with all men : and therefore be not dismayed, but heerein take comfort. Thus we may perceiue how fauourable the Lord is towards his children, that offend not vpon set purpose, and presumptuously : but through Satans instigation ; or through humane frailtie : in which regard the Prophet *Micah* bursteth forth into an admiration of his gracious dealing : *Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgressions of the remnant of his heritage? &c. hee will returne and haue mercy vpon vs : and why ? because mercie pleaseth him.* Verse 18.

This maketh for the confutation of their error.

1 That

See the reasons in the former Sermon.

Doct. 9.

Vse. I.

1. That thinke they haue no calling to come to the Sacrament, because they see more and greater fautes in themselves, then they can espie, or then, indeede, there are in many other Christians : and it may bee, more then heretofore they saw in themselves. They finde so much hypocrisie, so much pride, so much vaine-glorie and selfe-loue; such blindness of mind, droulinesse of spirit, deadnesse of heart : such vnwillingnesse to heare, or reade, or meditate ; to pray, to receiue the Sacrament, to sing Psalmes, and the like, that they are wonderfully disheartened, and begin to feare that God will in no sort accept of them, if they should come vnto the table of his sonne. But they must take heede how they giue way to such conceits, for the things aboue mencioned, doe not exclude them from hauing right vnto Christ Iesus, and to his merits, and therefore should by no meanes keepe them from the holy Sacrament.

But wee come farre short of that that should bee in vs. What of that ? if you haue a sight of your defects, and a mourning heart for the same, and a constant endeuour to get the graces that you want, you may come to the Sacrament as soon as any other : yea if any haue cause to make hast vnto it, you are one of them : for the more dangerous any ones sickenes is, the greater speed they should make to the Physitian : and the more greuous any mans wound is, the more neede hath hee to hasten to the Surgion. Neither is their absenting of themselves from the Sacrament, any meanes to better their estate, but the next way to keepe them in a bad case still : Nay, to make their condition farre worse then it is, and to hasten the plagues of God vpon them. By the Law of Moses it was determined, that all those that were negligent to keepe the Passeouer, should incurre the sentence and censure of excommunication, if they were not in a iourney, hindred by inundations of waters, detained by sickenesse, or some extraordinary accident of that kind. Now if they were so strictly bound to repaire vnto that feast, when it was to bee celebrated at *Ierusalem*, which was many miles distant from the greatest part of them that were inhabitants in that land : how much more are men now tyed to attend vpon the celebration of the Lords Supper, seeing they neede not vndertake such a tedious iour-

Obiect.

Ans.

1. Inconueniencies that arise from forbearing the Sacrament.

2. It is a dangerous

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Num. 9. 13.

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ney, but may haue it ministred vnto them neerer at hand, and that with lesse cost (and yet a larger blessing) then they could in the daies of the ceremoniall Law: surely if they doe neglect so great saluation, well they may escape the punishments of men, but they shall feele the strokes of God, and shall bee cut off from hauing communion with him, and with his seruants: they *shal beare their sinne*, (as in that place the holy Ghost speaketh) which otherwise by receiuing the Sacrament, they might haue discharged their consciences of, and put it ouer vnto Christs accounts.

Further, those that by reason of their infirmities will forgoe that ordinance, doe greatly dishonor God, and lay an hard imputation vpon him, as who should say, that hee were such an extreame and rigorous Iudge, as will accept of none, but of those that haue attained to a great measure of perfection.

Besides, such kind of persons doe as much as in them lieth, proclaime themselves to bee hypocrites: for if they bee not such, they haue a calling to partake of the Sacrament: as appeareth in this text, by the praier of *Henochiab*, who doth in assurance of faith, (as the effect manifestly proueth) make request for all such as prepared their *whole hearts*, (that is, did their best indeauour with a true and sincere heart) *to seeke the Lord*.

Lastly, they giue very ill example vnto others, and expose themselves to the censures of men, as contemners, or at least, neglecters of Gods ordinance. And therefore in these regards, let all beware how they withdraw themselves, when the Lord inuiteth them to such a banquet.

### Use 2.

Secondly, this is for instruction and consolation both together: albeit wee perceiue many blemishes, and great imperfections in our selues, yet let vs take the Lords offer, when he calleth vs to his table: and come with certaine expectation of good successe, as well as those that haue a greater measure of repentance, and of faith, and loue, then wee can attaine vnto. For Christ Iesus the great shepheard and Bishop of our soules, taketh order, that not onely his sheepe, but his Lambes also may bee fed. All the good grounds bring forth

foorth a like quantitie of fruit : yet all agree in this substance all point, that they bring forth good and ripe fruit : though some doe not yeeld the third part so much as others doe, yet they are grounds blessed by God, and respected of God. He that gained five talents, had the commendation of a good and faithfull seruant, and so had he likewise, that gained but two talents : so that euery one shall haue the praise of welldoing, according to the gifts and graces that God hath imparted vnto him. Indeed those that doe most, and best, as they bring more glorie to Gods name, so shall they haue larger reward from him : yet withall those that haue fewer talents, and doe him lesse seruice, shall not be despised, nor reiected, but according to their workes be accepted and recompenced : for one may bee faithfull in a little, as well as in a great deale. Therefore let this bee an incouragement vnto vs to draw neere vnto God in his worship: if wee cannot come as we would, let vs come as well as we can, and bring those talents which we haue: if wee cannot make a long praier, let vs make a short : if wee cannot erie seruently vnto the Lord, let vs sigh that wee cannot doe better : if wee haue but a little faith, let vs pray with the man in the Gospel, *Lord I beleue, helpe mine vnbeliefe* : which if we can do, the Lord will be mercifull vnto vs, though wee be not fitted in euery respect according to that which is required of vs.

Mat. 13. 23.

Note.

Mar. 9. 24.

Obiect.

But my wants are such, as I am afraid I shall faile, no not onlie in some circumstance, but in the substance it selfe : and shall not only receiue weakly, but altogether vnworthily; how then may wee certainly know that our hearts are sincere and vpright before the Lord ?

By these workes that follow.

First, if wee dislike all sinne in our selues and others, and desire that all Gods graces might bee wrought in our selues and others. Hypocrites will allow foule faults in themselves, and yet seeme to dislike them, and much exclaime against them in others : whereas first, they should bee humbled, and grieved for them in their owne soules, and then proceed to speake against them in others.

Ans.

Markes of sinceritie.

I

A general dislike of sinne, and liking of goodnesse.

Again, this hypocrisie is in our cursed nature, that, where-

Hypocrisie.



as wee could wish that we might liue without offence, and that our names might bee preserved from reproach : yet we shall finde a tickling delight in our selues, when wee see the nakednesse of others discovered, and their faults ripped vp to their disgrace : that so their blacke may the more commend our white. And againe, wee can bee content to haue many good gifts and graces, and would not bee much grieved, if we could get all other that we want : yet we are ready to bee offended, that others should be indued with the like, especially that they should goe beyond vs in doing good, and in receiuing praise futable thereunto. But this argueth great want of sinceritie : and if wee bee not humbled for these corruptions, it sheweth palpable and grosse hypocrisie ; for *loue enuieth not* : but if wee carrie an inward hatred of this euill disposition that is in vs ; and labour to abhorre and seeke to hinder all manner of sins, as well in our selues, as in others ; and in others, as well as in our selues : and on the other side, if wee desire to loue, and further good motions, and good actions, both in our brethren, and in our owne persons ; neuer mocking, nor deriding, nor discouraging the hearts of Gods seruants from goodnes, this is a cleere case that wee faile not in the substance of godlinesse, but that our hearts are very vpriight therein.

Secondly, if wee indeauour still to bee better, and to doe better euery day then other : neuer standing vpon what wee haue done, but pressing hard to the marke : this is an infallible note, that we are true-hearted. Hee that feeleth but a little faith, a little loue, a little repentance, &c. and would with all his heart haue them increased : and on the contraie, findeth much deadnes, much impatience, much vnfitnessse for death, and much vnwillingnesse to heare of the comming of Christ, much distraction on the holy Sabbath, &c. but would most willingly haue these corruptions diminished ; these very desires if they bring him to the concionable vse of the meanes, are euident signes of a faithfull and wel-affected heart.

A third rule of triall, is, if from our hearts we can forgiue, or at least, desire to forgiue those that haue done vs wrong, either in word or deede, and are grieved at wrathfull, and malicious, and reuchgefull thoughts and motions that doe

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1. Cor. 13. 4.

Note.

2

Growth in  
grace.  
Phil. 3. 14. 15.

3

Forgiuing.

spring vp in our hearts. *Forgiue* (saith our Sauour) *and yee shall bee forgiven* : and therefore being able to doe thus in some small measure, wee may bee assured that the Lord is appeased towards vs, and that wee are in his fauour, and therefore haue hearts without guile in his sight : for a mercifull heart is alwaies a sincere heart : whereas hypocrites are of a cruell, and implacable nature: so that when any iniury is done vnto them, either in truth or in their imagination, they will swell, and fret, and chafe, and vow, and protest (or at least determine and resolute in themselves) that they will not put it vp, but one way or other, at one time or other requite it at the full : euer an euill heart, is a proud and froward heart, and can endure nothing lesse then wrongs and indignities.

Mat. 6. 14.

Note.

Therefore if God hath wrought such a great worke in our soules, as that our hearts are inclined to forgiue and forget abuses that are offered vnto vs, and can pray for our enemies, and long for their conuersion, and reconciliation ; first vnto God, and then vnto vs ; it is a notable testimony that wee are truly regenerated, and sanctified in the inward, and outward man.

There are none but they are apt to be angry with sin, either in themselves, or others : but if wee can spend our anger at home vpon the euils of our owne nature, and be more peaceable and quiet abroad ; not storming so much that others are so bad, as grieuing that wee our selues are no better ; happy and blessed are wee that haue gotten such a conquest of our owne hearts : wee may cheerefully, and comfortably communicate at the Lords Table, expecting from Christ Iesus a further increase of all holy and heauenly graces. And albeit, others haue greater gifts, and fewer infirmities then we ; yet seeing we ioine with them in the maine matters, wee shall be ioined with them in the fruition of that blessing, which God vseth to bestow vpon his people; though we bee but buds, yet being in the true vine, we shall receiue sap, and iuice from the root as well as the fairest, and goodliest, and fruitfullest branches that are in it. And thus much for *Hexakjabs* praier, and the parts thereof.

Note.

John 15.

Now the successe followeth to bee spoken of : *Vers* 20.

And the Lord heard *Hezekiah*, &c. It being a praier of faith that hee made, for such things as God had promised, and for such persons as to whom the promise did belong, hee receiueth an answer to his request: for so it is said, *the Lord heard Hezekiah*: that is, accepted and granted his suit: whence this doctrine may bee gathered: that,

The Lord doth accept, and will fulfill euery faithfull praier that is made vnto him, either for our selues, or others.

For this fauor that hee shewed to *Hezekiah*, and to them for whom hee praied, is written for our instruction and consolation: to assure vs that vsing the like means, wee shall find the same good effect that they did. This is promised in the Epistle of *Iohn*, where the words of this Text are expounded, and the doctrine confirmed, *This* (saith hee) *is the assurance that wee haue in him, that if we aske any thing according to his will, he heareth vs*. But what is it to bee heard? hee telleth vs in the next verse, *If wee know that hee heareth vs, whatsoever wee aske, wee know that wee haue the petitions that we haue desired of him*. This Gods children may build vpon, that if they aske of God, lawfull things, for righteous persons, in that manner as the word prescribeth, they shall haue a comfortable answer, and speed according to their hearts desire.

The reason heereof is, because God is delighted with the faithfull supplications of his deare children, as may bee collected from the words of Christ to his spouse in the songs of *Salomon*, *Show me thy sight, let mee heare thy voice: for thy voice is sweet, and thy sight is comely*. So that there is reason, why Christians should looke vp to God, rather then be beholding vnto men: and that they should vtter their complaints before his thron, rather then before mens iudgement seat: for whereas they many times cannot away with vs and our suits, God delighteth to looke vpon vs; and there is no melodious harmony so pleasant in our eares, as a praier proceeding from an humble and broken heart, is in the eares of the Lord of hostis. Let vs present our petitions with our soules full of griefe, and our eies full of teares vnto men, and we shall bee tedious and troublesome vnto them for the most part: as the woman of *Canaan* was vnto the disciples: *Send her away*.

may, (say they to our Saviour) for *hee crieth after vs*: But Christ hath no greater ioy, then to heare and releuee such worthy beleeuers as *shee was*, that can spend so many holy prayers vpon him, after so many repulses as *shee had receiued*. Now sith it is a thing so well pleasing vnto him, *hee cannot but grant and satishie the desires of such as faithfully and feruently call vpon him*.

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Heere may that folly, and wretched vnbeliefe that is in our nature, bee iustly reprooued; which appeareth in this, that wee are ready to runne to any one, rather then vnto God; and to seeke to them that are not able, or not willing to heare and helpe vs, rather then vnto the Lord that hath ability and readinesse to doe both. *James* blameth those to whom *hee writeth*, for that they would bee in wants, *I see lust, and haue not, &c. yee fight, and warre, and get nothing*: and what is the reason? *because yee aske not*. As if he should haue told them, you need many things, and so you are likely to doe still, except you take a better course: for the way to obtaine good things, is not to lust after them, and to brawle and contend for them, butto become petitioners vnto God for them. If children will be so foolish, so slothfull, or so proud that they will not sue to their louing and kind parents that haue abundance, for things necessarie, it is iust they should goe without them, and endure the smart of their owne folly and stubbornnesse: and the like may bee said of vs; if our necessities spirituall and corporall, bee many and great, and wee will not bemoane our case vnto our heavenly father that is al-sufficient to helpe vs, and most willing to accept of vs, and to releuee vs, in all our distresses, it is a righteous thing with the Lord, that wee should liue and die in our miseries and calamities, and so sustaine the due punishment of a wretched distrustfulnesse, and sluggishnesse in not repairing vnto him.

Use 1. 43

1am. 4. 2.

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Secondly, heere is matter of marvellous great comfort to them that betake themselves to this course that *Hezekiah* did. The Lord will not deceiue them, nor shut out those supplications that they make before him: but (according as they intreat of him) where their faith is weake, he will strengthen it: where their repentance comes short, hee will perfect it: where

Use 2.

their loue is cold, hee will increase it: and in a word, where any good thing is wanting, hee will supply it.

Note.

of his prayer

If *Hezekiah*, praying for such a great multitude, which had beene monstrous Idolaters, and had continued long time in their Idolatrie, heaping vp one abomination vpon another, and now came to the Sacrament, not of their owne accord, but by the intreaty and perswasion of *Hezekiah* and his Princes, and being thus come, failed much in that preparation which they should haue made: if hee, I say, had such good and gracious hearing from the Lord, things standing as hath beene said; then how much more may wee expect mercy from him, when we intreat for our selues, who (through Gods wonderfull restraint, and gracious prouidence) haue not fallen into such notorious euils, nor into such greuous and monstrous offences, as they had done? especially if wee haue this witnesse vnto our soules, that wee come voluntarily, and (in some degree) preparedly, vnto the mysteries of saluation: and are so farre from looking for intreatie or exhortation thereunto, that (through Gods grace and goodnesse) wee would not bee restrained from it for any worldly gaine.

of his prayer

[And healed the people.] For the vnderstanding of this, wee must know that sinne maketh a wound, and that the word and Sacrament, are meanes and plaisters, as it were, to heale the same, if they bee rightly applied and blessed vnto the receivers of them.

In that they found this good effect vpon the eating of the Pasceouer, and *Hezekiah's* praier made for them: the doctrine hence to be learned, is, that

Doct. 5.

The vertue  
of the Sacra-  
ment.

of the Sacra-  
ment.

The Sacrament worthily receiued, doth heale and cure. For whence came their healing in this place, but from the vertue of the Sacrament blessed vnto them, at the earnest request of that holy king? Hee telleth vs not the particular euils of which they were healed, because we should conceiue, that they were in a sort perfectly and thorowly cured of all. First, of the euils that were in their soules: they were pardoned, their consciences quieted, and their hearts bettered: so that they had a greater dislike of their own corruptions, and of Satans temptations, and more power to withstand them, and to overcome them.

them, then formerly they had. Then for outward euils; if there were any sickenesse, or weakenesse, or any other crosse or calamities vpon them, they had the same either quite remoued, or at least, sweetned, and sanctified vnto them, for their profit and comfort. For this is the substance of the couenant (whereof the Sacrament is a scale) made vnto penitent persons: *Ezek.* 36. which hauing beene spoken of before, it would be needlesse at large to repeat the same things againe. Only in brieft, for the vse of this point, let vs hence learne to make full account of this healing, when the Lord shall please to make vs partakers of the body and blood, of his deare sonne. For then that seede is cast vpon euery faithfull heart, that will spring vp in due season vnto euerlasting life, and yeeld vs such fruit as we shal haue great cause to reioice and to magnifie the name of the Lord, who hath done such great things for vs.

Let vs then looke for much, and we shall haue much. *Open thy mouth wide* (saith the Lord) *and I will fill it.* Therefore when we behold with our naturall eye, the bread broken & the wine powred forth, and offered vnto vs by the hand of the Minister; let vs lift vp the eye of our faith, and looke vpon Christ Iesus, who is as it were held forth vnto vs by the hand of the Trinity, being broken with many sorrows & terrors, in bearing his fathers wrath, and vndergoing the punishment due vnto vs for our hainous transgressions: and powring forth his precious blood to satisfie the Lords iustice, & to pacifie his displeasure conceiued against vs: and as we with our bodily hand do receiue the outward elements, so let vs by the hand of faith lay hold of our Lord & Sauour, & of al his merits: assuring our selues that as the bread & wine are made one substance with vs; so is Christ Iesus in a spirituall maner made one with vs, & we with him; he being the head & we the members; he the vine, and we the branches, &c. And further let vs vndoubtedly beleue, that as by bread & wine our naturall strength is increased, and our weary bodies, and languishing spirits refreshed: so by those heauenly mysteries daily applied, our inward man shall bee confirmed, and our hearts sooner or later comforted and reuiued. And therefore in assurance of faith wee should stirre vp our soules to reioice and praise the Lord, giuing vnto

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him the glorie of his truth, in resting vpon him for the performance of all his promises made vnto vs through Christ Iesus : and concluding euery one in his owne heart: though my knowledge be but small, it shall be increased: though my memory be weake, it shall be confirmed: though my affections be out of order, they shall be rectified: though my stripes be many, the number of them shall be diminished: and though my graces be but few and feeble, they shall be augmented, and still further strengthened. I shall haue Christs power to inable me to do good, and to resist euill: his wisdom to direct mee in the right way, and to cause me to decline from all by-paths: And in a word, his good Spirit to worke all my workes for me, and to perfect all heavenly vertues in me.

Ezek. 36.

And when, after we haue been at the Lords table, we find any sinfull motions stirring within vs, let vs reason thus: Did I not lately receiue the Sacrament, for the curing of my soule? and did not God grant it vnto me as a seale and pledge, that hee would *take away my stony heart, and giue vnto me a fleshy heart?* Why then should I yeeld vnto my corruptions? Nay, I will not do so, but resist and strue against the same, and vrge the Lord with his owne couenant sealed vnto me in the Sacrament.

So likewise, when wee see our manifold imperfections in Gods seruice; our want of loue and good affection vnto his seruants; our inability to beare crosses, and the like: let vs reparaire vnto the Lord, and beseech him that is true and faithful in all promises, that hee will make good his word vnto vs in those particulars, giuing vs strength to doe what hee commandeth vs, and to beare with profit whatsoeuer hee laith vpon vs. Which if we can doe, so often as wee come vnto the Lords Table, wee shall receiue great helpe and comfort against all our sinnes and sorrowes, and be much stirred vp to loue and praise the Lord, for the continuance and increase of his heavenly graces and blessings, which we shall surely gaine by the right vse of this his holy ordinance.

FINIS.



## The fifth Sermon of the Lords Supper.

ISAIAH 55. 1. &c.

*Verse 1* **Hoe, every one that thirsteth, come yee to the waters:** and yee that have no siluer, come, buy, and eat: Come, I say, buy wine, and milke, without siluer, and without mony.

*2* **Wherefore doe yee lay out your siluer, and not for bread; and your labour, without being satisfied? Hearken diligently vnto me, and eat that which is good, and let your soule delight in fatnesse.**

*3* **Incline your eares, and come vnto me: heare, and your soule shall live.**

**I**N the Chapter immediately going before, the Prophet from the Lords owne mouth pronounceth many gracious promises vnto his afflicted Church, bidding them reioice in regard of the deliuerance that the Lord should worke out for them, and the many and wonderful blessings that hee should bestow vpon them: shewing them (to the intent they might giue more credit vnto his words) that he that made them is their husband, and their redeemer, euen the Lord of hoasts; who though hee had forsaken them, and scattered them for a little while, yet with great compassion would hee gather them: and though hee hid his face in anger for a moment, yet with euerlasting mercie would he haue compassion on them: and that they might make no doubt thereof, hee confirmeth his promise with an oath, saying, as I haue sworne that the waters of *Noah* should no more goe ouer the earth: so haue I sworne that I will not  
bee

*Verse 4.*

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II

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bee angry with thee, nor rebuke thee, viz. in wrath and displeasure : and therefore hee breaketh out into a patheticall and sweet compellation, saying, O thou afflicted, and tossed with tempest, that hast no comfort : behold I will lay thy stones with the carbuncle, and thy foundation with Saphyres : that is, I will make of thee a precious building for my selfe. And as for their children, he saith, that *they shall bee all taught of God, and enjoy peace* : and bee farre from oppression, and from the feare of oppressors. And howsoever the enemy would be stirring now and then, yet (saith God) it shall be without mee : and whosoever shall gather himselfe in thee, against thee, shall fall : and that, because all instruments of crueltie that could come against them, were ordered by the Lord, as being his by right of creation : and therefore no weapons made against them, should preuaile. And this hee doth not appropriate to them only : but saith it is the heritage of the Lords seruants, which they haue right vnto in all ages.

Hauiug thus declared what treasures were laid vp for them through the rich mercy of God in Christ ; hee commeth in this 55. Chap. to exhort them to lay hold of Gods gracious offer : and in this exhortation sheweth,

I First, what is the dutie that they must performe, which is set foorth by *Metaphoricall* speeches, taken from naturall things, and applied to spirituall. *Hee, every one that thirsteth, come to the waters, &c.* Signifying that as for the preferuation of their naturall life, they must first haue a good appetite, and then get meate and drinke to nourish and refresh them : and if they cannot haue it otherwise, must buy it : and if it be not to be gotten at an easie rate, they must be content to goe to the price of it : so hee that would haue grace, and haue the life thereof continued, and the vigor thereof increased in his soule, must get an hungrie and thirstie desire after it, and bee at cost to procure it, though neither by siluer, nor gold, nor any charges of that kind, as shall after be shewed.

2 Secondly, reasons whereby the same is enforced.

I The first whereof, is drawn from the hurt that would ensue if they did not follow his direction : they should mispend their mony, and their labour, and bee neuer the neerer to the obtaining

obtaining of that which might content them. *Wherefore* (saith hee) *will you lay out silver and not for bread : and your labour without being satisfied?*

2 A second reason, is taken from the benefit that they should find by attending to his exhortation, *to eat that which is good, and to bring their soules to delight in farnesse* : namely, that all their needs should bee supplied, and their miseries cured : in brieft, their *soules should live*, both the life of grace, and of glorie.

[*Hoe, every one that thirsteth.*] In that hee calleth none to partake of the holy things of God, but those that are thus affected. The doctrine is : that,

The thirstie soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace.

Those onely that feeble their owne barrennesse and emptinesse, and highly esteeme, and heartily desire the mercies of God through the merits of Christ : they onely, I say, haue right vnto and shall haue a portion in the same. Therefore when *Dauid* would perswade God to bring him againe to the assemblies of the Saints, where he might inioy the meanes of comfort, and of saluation, he vseth this as a forcible argument, *My soule thirsteth for God, even for the living God : when shall I come & appeare before the presence of God?* and againe, *My soule longeth ; yea, and fainteth for the courts of the Lord, &c.*

Now the reasons of this point are these :

First, no man hath any warrant to resort vnto the meanes of godlinesse, but onely such as were before mentioned : for, thus the Lord inuiterh men vnto him : *Let him that is athirst come : and let whoesoener will* (namely, that is so qualified) *take of the waters of life freely* : so that none are bidden guests, but such as haue thirstie soules.

Secondly, none else haue any promise of speeding well, if they should come : for thus goeth the promise, *I will poure water vpon the thirstie, and floods vpon the dry ground.* Till then, we can neuer haue assurance of any benefit by Gods ordinances : but when once we come with a longing heart, that doth as it were gape and enlarge it selfe to take in the raine of grace, as the drie ground doth to receiue the showres that fall vpon it,

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Verse 4.

it, then though we be neuer so thirstie, wee shall bee fully satisfied; and though wee bee neuer so drie and barren, wee shall be made to flourish and grow as the grasse, and as the willowes by the Riuers of water: and that none other can grow in grace, or gather any spirituall strength by the meanes, it is euident in the Epistle of *Peier*, where he exhorteth them in this manner, *As new borne babes desire the sincere milke of the word, that ye may grow thereby.* q. d. You may repaire vnto the word as often as you will, and giue as diligent care as you can: but you shall neuer get any inward growth of grace thereby, vntill you bee as sharpe set for the foode of your soules, as little children are for their mothers milke: but when once you attaine to such an eager desire of goodnesse, then you shall grow from a little measure of strength, to a greater, and still increase in the inward man, as children doe in the outward: and finde a progresse in grace as they doe in nature.

3  
No fitnessse.

James 4.

Thirdly, as those that are destitute of this spirituall thirst, haue no commandement, nor promise from God: so neither haue they any fitnessse in themselves, because they want that principall grace, which doth fit men for the entertaining of Gods holy spirit, which alone maketh Gods ordinances effectuell: to wit, humility: which proceedeth from a sense of our owne miserie, and a sight of Gods mercy: now where this is wanting, there is no place for Gods graces: *For God resisteth the proud, and giveth grace onely to the humble.* Let a man bring vnto the word neuer so good a wit, capacity, and memorie, hee shall neuer take profit by hearing, till hee get a broken heart, and an humbled spirit: but God will euer resist and crosse, and thwart all his endeauours: because if hee should get any benefit by the Gospell, hee would haue no minde to ascribe the glorie thereof vnto God, to whom it is wholly due: but to himselfe, to whom no part thereof doth belong.

Note.

Iste. 1

First, for terror vnto such, as haue no manner of appetite, eagernesse, nor earnestnesse for spirituall things, but are altogether bent for profit, and pleasure, & credit, and promotion, &c. which carnall desires doe vtterly kill their appetite vnto better things: and extinguish or bannish all good motions and

and affections that doe at any time arise in their hearts. These wretched men are in a wofull case; for they rush vpon the holy things of God, without any commission; and therefore without expectation of good from them. And howsoever they may talke and brag of their profiting by the word, yet God that seeth and searcheth their hearts, esteemeth of them, but as of dogs and swine, that prophane his holy things. If they would be partakers of the water of life, they must be thirstie: and if they would eate of the bread of life, they must be hungrie: otherwise, though they be present in the congregation, and heare the word preached, and see the wine powred out, and the bread broken before their eyes at the celebration of the Lords Supper, yet they can haue no hope that they shall haue one drop of Christ his blood, to wash away their sinnes, but may rather expect the viols of his indignation, to consume their bodies and soules: and it is a iust vengeance of God vpon such prophane and irreligious persons, that when they come to the Sermons & to the Sacrament, they get no good, but rather much hurt therby: and haue their lusts stronger, their hearts harder, and their minds far more blind and vncapable of any good knowledge, euery day then other.

But what is the reason heereof? (may some demand) Is not the word of God mighty to beate downe the strong holds of the deuill? and is not the Sacrament powerfull in operation, and able to worke great things?

Yes they are so: and why then haue such no profit by them? because they are abusers and prophaners, and not meet receiuers of the same: because they come not with any preparation, or desire of a blessing vpon the meanes, but for custome and fashion, that they might not seeme to bee so bad as indeed they are: nor to set so light by the holy ordinances of God as in truth they doe.

Secondly, for instruction. If wee would bee welcome to Christ Iesus, when hee inviteth vs to feast with him, then let vs get a good stomacke to feed on such cheere as he offereth vnto vs. Otherwise, if wee glut our selues before wee come to his Table, and be onely looking on those dainties, on which



others are feeding, it will not bee well taken at our hands, but wee shall be as distastefull vnto the feast-maker, as his prouision is vnto vs : and those things which are vnto others the sauour of life vnto life, shall proue vnto vs the sauour of death vnto our eternall destruction, if our repentance doe not preuent Gods iudgement. If Gods owne children comming carelesly and vnpreparedly cannot escape Gods hand, 1. Cor. 11. then what shall become of those vngodly ones, who come not onely negligently, but altogether prophanely : and so, deile the sacred ordinances of God? (*for to the vncleane, all things are vncleane*) surely if iudgement begin at Gods house, there is nothing remaining for vngodly men, but a fearefull expectation of wrath and vengeance to be powred out vpon them in full measure. In which regard it standeth vs vpon to looke vnto our hearts before hand : and to the intent wee may come with this spirituall appetite, the want whereof is so offensiue vnto God, and dangerous vnto vs, let vs vse all good meanes for the obtaining of it : as

Meane to  
get a spirituall  
appetite.

I

Allow no sin.

1 Pet. 2.21.

Note.

First, to purge away that which may annoy our stomacke and kill our appetite : and what that is, Peter telleth vs when hee saith; *Wherefore laying aside all malitiousnesse, and all guile, and dissimulation, and enuy and euill speaking, as new borne babes desire the sincere milke of the word, &c.* As if hee had said, so long as you giue place vnto, and delight in any euill ; so long as you carry a bitter and enuious mind against your brethren, or an hypocriticall and dissembling heart towards God, and suffer your euill affections to breake forth into euill speeches; so long you can neuer delight in, nor bee very desirous of the pure word of God, and therefore can not possibly grow in the knowledge and practise of the same. And therefore when we finde in our selues dulnesse and deadnesse, and unwillingnesse vnto good duties ; let vs conclude for a certainty that wee stand in need of Physicke for the purging of our soules : for sinne worketh on our hearts, as ill humors doe in our stomacks ; it maketh vs to loath all spirituall food, and all meanes of refreshing. And this take for anyndoubted truth, which though our mouthes will not confesse, yet our hearts must needs acknowledge : when wee haue no desire to

heare

heare the word preached, or to receiue the Sacrament when it is to bee administred, there is some sinne or other not thorowlie repented of, which so cloyeth the soule, that it cannot delight in those holy exercises : and as our hearts are more purged by godly sorrow, so will our hunger and thirst after righteousness, and the meanes thereof, bee still increased in vs. This then is the first rule that wee must obserue for the getting of spirituall appetite, viz. to put away the practise of all grosse euils, and the allowance of all infirmities, great or small.

Matth. 5.

A second is, that wee must endeavour to know our owne misery, what wee are by nature, and by desert in regard of our great and greuous offences : that so being poore in spirit, wee may sigh and cry for grace ; whereas those that are proud in spirit, care not for it. We see this by common experience, that the perceiuing and feeling of greuous and dangerous diseases and distemperatures in the bodie, will driue men to the Physitian to intreat for physicke, that so their sicknesse may be cured : and in like sort, the discerning and descrying of the lothsome and noisome corruptions wherewith our soules are infected and indangered, will driue vs vnto the Lord to craue mercie and grace from his owne meanes, that our iniquities may bee fully pardoned, and our sinfull nature soundlie healed. For when nothing is more irksome vnto vs, nor more feared of vs then sinne ; then nothing is more desirable with vs, nor more desired of vs then grace.

See thy miserie.

Especially, if (in the third place) wee consider the excellencie thereof : how it bringeth with it freedome from all euill ; both from the guilt of sinne, and from the punishment of sin : and withall the enioyment of all blessings needfull for body or soule, for this life, or that which is to come. If (I say) the settled meditation hereof doe once sinke into our hearts, it cannot but set our affections on fire, with an ardent and earnest desire of the same. Nothing makes vs so weak and cold in hearing the word, or communicating of the Sacrament, as that wee haue not sufficiently tasted how good the Lord is. And thus much of the meanes of getting a spirituall appetite. Now it followeth,

Consider the excellency of grace.

[Come, I say, buy wine, and milke.] And verse 21. [Eat that which is good, and let your soules delight in fatnesse.] The drift of all these borrowed speeches is to shew, that God offereth vnto, and will bestow vpon the faithfull that seeke vnto him, such spirituall good things, as shall much comfort, and refresh their hearts, and make their soules as it were fat and well liking. Whence ariseth this doctrine: that;

Doctr. 3.

All the wants  
of the faithfull  
supplied by  
Christ.

Whosoever cometh to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplied, be they neuer so many, and neuer so great. Are they thirstie? hee hath water of life for them. Are they hungry? hee hath all variety of dainties to refresh them. Are they babes? here is milke to feede vpon. Are they strong men, yet wearied out with afflictions and temptations? here is bread that wil strengthen their fainting hearts. Are they heauy and pensue? here is wine to glad their sorrowfull hearts. In a word, Christ Iesus hath plentifull provision of all sorts, and would haue vs eat that which is best for vs; commanding that our soules should delight in farnes, and in the good things that hee offereth vnto vs.

Ezek. 34.

15

16

This doctrine is further illustrated and proved vnto vs out of *Ezekiel*: where the Prophet hauing sharply reprov'd the shepherds of *Israel*, that fed themselves, and not their flocks, that did not strengthen the weak, nor heale the sick, &c. hee promisseth that God will set a shepherd over them; euen Christ Iesus, *verse 23*, who should performe these two things: *viz.* feede his sheepe, and bring them to their rest: then hee vndertaketh in all casualities to looke vnto them, *I will* (saith hee) *seeke that which is lost*, &c. where obserue how hee frameth his remedy to their necessitie: some haue lost themselves, and as silly sheepe, would wander vp and downe, and neuer returne to their shepherd againe, but become a pray to the enemies of their soules: those he wil *seeke*, and not loose any of them, whom he hath so dearely bought. Some are as it were driven away by strong corruptions, and violent temptations: those hee *will bring againe*, though they be caried neuer so far. Others haue beene crush'd and broken with many sorrowes and miseries, euen with one breaking vp-

on another by reason of their owne sinnes : those he will *bind* up, and cure all their wounds. Others againe are weake and full of imperfections : those *hee will strengthen* by the power of his might, and at length make them strong men in Christ. So that wee see, euery one according to his need, shall receiue comfort and reliefe from him : and there are reasons hereof.

The first is taken from the infinite power of Christ, where- by hee is able to saue and to succour his people, whatsoeuer their estate bee. If the first *Adam* being onely man, were able to destroy and ouerthrow all mankind : then much more is the second *Adam*, being God and man, of sufficient power to recouer his elect : especially seeing that the meanes he vseth are farre more forcible to repaire our breaches, then *Adams* meanes were to make them : and more effectually to worke out our happinesse and saluation, then his were to procure our miserie and destruction.

The second is taken from his readines, being euery whit as willing as he is able to do this for vs. As God the father gaue him a charge, so he vndertooke it, and accomplished the *work* which *hee gaue him to doe* : it was his fathers will that he should saue his people, and hee willingly performed whatsoeuer was required of him in that behalfe, and therefore before hee yeelded vp the ghost, hee vttered these words, *It is finished* : signifying that hee had gone thorow with that painfull worke which the Lord had imposed vpon him : now hauing done the greatest for vs, hee will not faile vs (wee may bee well assured) in smaller matters, which depend vpon the former.

Thirdly hee is also infinite in wisdom, and therefore able to finde out the best way, and to determine of the fittest time (withall other circumstances) to releue and comfort vs. There is many times, such confusion in the minds, such hardnesse in the hearts, such blemishes in the names, such weaknesse vpon the bodies, and such wofull breaches in the estates of Gods seruants, that no man, nay, nor all the men in the world, know how to redresse the things that are amisse : but if it please our Lord Christ Iesus to take the cure in hand, nothing shall be found too difficult for him : but that which seemeth impossible in the cie of reason, shall appeare not onely possible

Reasons.

1  
Hee is able.

2  
He is ready.  
John, 17.4.

John 10.30.  
Iohn 14.29.

3  
He is infinitely wise.

possible, but very easie vnto him. and therefore in all these respects it must needs be a certaine truth, that those that seeke to him, and waite vpon him, shall in due season bee receiued by him.

*Ifo 1.*

*Prou. 9. 1.*

Which may be an encouragement vnto vs, whatsoeuer our wants and necessities be, to make Christ our refuge, and to flie vnto him for a supply : if wee come to wisdomes feast, wee shall finde all things prepared that may bee for strength, or for delight : if wee bee hungrie, our Sauour will satisfie vs with good things, and neuer send vs emptie away : if wee be babies, hee hath milke for vs : if wee bee of greater growth in Christianitie, he hath stronger meat for vs.

2

Secondly, let vs therefore labour to bee meete guests for this heavenly banquet : which that we may bee, let vs obserue the rules giuen vs in this text: *viz.*

First, if wee will haue any refreshing at this feast, wee must buy it : which is twice repeated, to shew that it is a matter of necessitie, and a matter of weight that neerely concerneth vs, not that wee can giue any thing answerable to the worth of that which wee shall receiue (for grace is an vnmatchable treasure) but heereby these two things are signified:

*How we must buy.*

*Part with sin.*

*Part with sin.*

*Mat. 13. 44.*

First, that as in bargaines betwixt man and man, he that buyeth a thing, must part with somewhat : so must wee in this purchase of ours. And what is it that wee must part withall? with nothing but our owne sinnes (which will doe vs no good, but infinite hurt if wee retaine them still) and with those things which can be no longer kept without sinne, as wealth, and libertie, and credit, and life it selfe, when God calleth for them. To this purpose, is it said, that *the kingdom of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth and selleth all that hee hath* meaning all that hee hath by nature, renouncing all his carnall affections, and withdrawing his heart from the things heere below : for it is not intended that euery man should sell all his substance, and earthly possessions, and commodities : but onely that hee should withdraw his confidence from these, and his immoderate loue of these, being content to forsake them quite, rather then to forgoe Christ, and to for-

saie his owne saluation : so that as the price wee pay for any thing is altogether alienated from vs : so must sin be, though neuer so much esteemed, and beloued before time. And so are these words expounded in this very Chapter verse 7. *Let the wicked forsake his waies, and the unrighteous his wicked imaginations, &c.* Many forsake some ill waies, but not their owne : or if they doe leaue their olde waies and works outwardly, yet they doe not forsake their owne imaginations : but to leaue anothers sinne for the procuring of this pearle, is as if one should buy cattle, or grounds, &c. with another mans money, which is plaine theuery, and will not go for currant pay: the Lord would haue all penitent sinners, both to forsake them

olde waies and their owne imaginations. A second thing in buying, is, that wee must receiue and retaine the thing bought : and so would God haue vs to hold fast grace when wee haue got it. Therefore the wise man exhorteth vs, *buy the truth, and sell it not : likewise wisdom, and instruction, and vnderstanding.* Wee may chaffer for other things as we will, buy and sell, and sell and buy, &c. but heere wee must not doe so : when once wee haue obtained heauenly wisdom, and gotten religion in our hearts, wee must get as much increase to it daily as wee can, but neuer let goe any of that we haue. And thus much for buying, and the things to be obserued therein.

A second thing required in the text, is, that wee must eat, and this standeth in excellent proportion with naturall food. If a man come where there is great store of meat, and varietie of choicewines, and he see others haue a notable appetite, and himselfe none; all the cheere that is set before him will doe him no good, but rather vexe, and trouble him : euen so it is in the spirituall feast : and therefore Christ exhorteth vs so often to feed vpon him : *sake, eat* (saith hee) shewing vs what that is, *viz. to belonne in him* : in which regard hee is said to dwell in our hearts by faith : whereas vnbeliefe chafeth him thence, and will let him haue no roome, nor place of abode in our soules. Therefore let vs make account, that as the naturall food, so the spirituall also, is to be receiued into our stomackes, and there to be as it were digested before

God  
nothing  
our  
Receiue

Receiue and  
retaine grace.

1. Cor. 11. 24.  
Iohn 6. 51.



wee can haue benefit by it: *[Psalms 115.]* Hence wee see that God offereth vs the greatest, and most excellent things without money or money worth.

**Decl. 3.**

God giueth  
nothing on  
our desert.  
Reuel. 21.

The best things are best cheape:  
: Nothing can be gotten at a lower rate then things that are of greatest worth: Therefore are we bid to *drinke of the water of life freely*: and as grace, so also glory is without any desert of ours bestowed vpon vs: for *the gift of God*; (saith the Apostle) *is eternall life*. Rom. 6.

Now the reasons why heavenly things are not set at sale; but to bee had of free cost, are these:

**Reasons.**

**1**  
From his glorie.

First, because God will haue the praise of his mercy: if he should take any thing of vs, hee should lose a great part of his glorie. We are too ready to boast more when wee are pardoned, sanctified, and sau'd of his free grace, and not by our owne workes: in that God puts life and strength into vs to be working instruments of our owne happinesse, though not of our iustification: what then should wee doe, if God should make vs our owne Saviours, and propose heauen vnto vs as price, bidding vs winne it, and weare it?

**2**  
Our penurie.  
Ephes. 2.

Secondly, grant that God were desirous of some consideration from vs in regard of that kingdome which hee offereth vnto vs, hee knoweth full well that wee haue nothing to giue, but are meere beggers, and could but pay God with his owne: for in our selues wee are poore, miserable, naked, and destitute of all goodnesse: Indeed wee haue in vs matter enough to deserue Gods wrath, but none at all to procure his fauour.

**3**  
The inhaled  
blenesse of  
Gods gifts.

Thirdly, if wee had somewhat to giue, yet it were in no sort correspondent to that which wee shall receiue: for the graces of Gods spirit, and the browne of glorie are vnto us as the gift of God, so that nothing that is in the possession of any creature may bee laid in the ballance against them. Therefore when *Samuel*

**Act. 3. 19. 30.**

*Magus* would haue bought by one gift of working a miracle to wit, that *whosoever he should desire to see the holy Ghost*: Peter answered, *Thy money perish with thee, because thou thinkest the gift of God may be obtained by money.* Much

more then, may this be spoken of sanctifying graces, which are far more excellent: they are not to be obtained by money, or by any earthly treasure: for there is no price that can come neere them.

For the confutation of Papists, that would buy out heaven by their owne meritorious works: they are euen like *Simon Magus* their father, and would rob God of his honour, which hee will not giue vnto any other: plainly manifesting vnto all the world, that they are grossly ignorant of their owne vilenesse and wretchednesse, and of the worth and excellency of heavenly things.

For instruction, though we find no manner of goodnesse or worthinesse in our selues, yet that shall bee so farre from being any hinderance vnto vs that we shall haue the sight of it, and humiliation for it, it will rather further vs, then hinder vs: for *blest are the poore in spirit*. God is not like one that keeps an ordinarie, where euery one that sitteth at table must buy his shot: but hee is a royall feast-maker that keepeth open house for all commers and goers: and hee paies best that seeth hee hath nothing at all to pay, and is thereby brought out of all conceits with himselfe. And this should put an answer into our mouthes against Satans obiection, that wee haue nothing to satisfie God for our offences against his maiestie, nor for his mercies offered vnto vs: we neede not any such matter of satisfaction: because God would haue vs buy and eate freely without money, or money worth: and our humble and thankfull acknowledgements of this his bounty and liberalitie, is all the satisfaction that he looketh for at our hands.

*Why doe you lay out your silver, and not for bread? &c.* That is about such things, as for which you are neuer the better: which will not breed any good blood, or good nourishment; hee followeth the former *Scripture* still; reprobuing them for their folly, that whereas the Lord doth offer them such good things so good cheape, they would neglect, and passe by them and rather chaffer with the world, and spend their thoughts and paines, about things of no worth, that would no way satisfie them, but when they had coiled out their selues in the pursuite of them, they should bee as restless, and void of

true contentment, as euer before.

Nothing can satisfie, and content the minde but grace.

**Doct. 4.**  
Grace onely  
contenteth the  
mind.

1. Tim. 6. 6.

Many things there bee that make shew as if they could doe it, but the truth is, all will come to short, and bee found too weake for the effecting of it. Therefore the Apostle saith that

*Godlinesse is great riches; with contentment.* Other riches are of that nature, that the more wee haue, the more wee desire; and the more our hearts are disquieted with the care of keeping them, and the feare of loosing them; But true pietie is of that force that it drawes the soule vnto God, and makes it to relie on him, and on his treasures, and there is a sure stay indeed: for hee will *never faile nor forsake such as putt their trust upon him.* That made *Dauid* so to reioice, when God *lifted up the light of his countenance upon him*: and that made *Paul* in what

**Psalm. 4.**  
**Phil.**

**Reasons.**

1

1. Cor. 3. 18.

**Note.**

of the doctrine is, because grace onely repaires the image of God, (the losse whereof was the cause of all our woe) according to that saying of the Apostle, *We all be hold as in a mirror the glory of the Lord with open face, and are changed into the same image from glorie to glorie, as by the spirit of the Lord.* This is the vertue of the word, that whereas looking into other glasses, we shall see our owne faces, thierin wee may behold Gods face: and not onely so, but seeing and mistaking our owne deformitie, shall in steede thereof receiue by degrees a glorious visage, and be transformed into the image of God himselfe, which there wee doe behold: and this image was it which wee lost by *Adams* fall, and withall losht contentment: and this may we recover againe in *Christ* through the hearing of the word, and with it true peace, and sealed comfort. Let a man haue the command of all the world, before he haue Gods image stamped vpon his soule, hee shall haue a restless heart, because hee hath a wicked heart: he shall bee like a beast, nay, worse then a beast. *Adam* after his eating of the forbidden fruit, had his abod in *Paradise* for a while: but he found that a hell, which was formerly as it were an heauen vnto him: and why? because hee had lost Gods image, and consequently the sweet apprehension of his fauour, which before made all comfortable vnto him.

Secondly

Secondly, nothing can take away sinne but grace; now  
whersoever sinne taketh vp the place, it expels all quietnesse  
from thence. *There is no peace to the wicked, saith my God.* For  
when the mind is full of error, and the heart full of lust, there  
must needs bee a great confusion and distemper in the whole  
man. *Ihsa. 57. 21.*

Thirdly; vntill grace enter into the heart, and rule there,  
Satan hath the dominion, and ruleth there as a tyrant, at  
his owne will and pleasure. If hee doe but stirre a wicked  
man to any sinfull practise, hee is forthwith readie to yeeld  
vnto him: if hee doe but bid him spue out the venome of  
his poisoned stomacke, hee presently breaketh forth in-  
to cruell and bitter swearing, or curling, or railing, &c. so  
that it may truly bee said that *wicked mens tongues are set  
on fire of hell*: and what rest then can there bee in that soule,  
which is so possessed by Satan, who will neuer suffer his mem-  
bers to desist from inuventing, or executing some mischief  
or other. *Iames 3. 6.*

Fourthly, there can be no contentednes in a gracelesse per-  
son, because God and he are at warre: for vntill such time as  
men be iustified by faith, *they haue no peace with God*, and there-  
fore non with their owne consciences: and what ease or rest  
can bee vnto them, that haue such a worme, as is a guilty, and  
accusing conscience, alwaies gnawing within them, and such  
a racke euer and anone (when God will) torturing and  
tormenting them? surely if grace and peace doe euer goe to-  
gether, as the Scripture manifesteth, then where grace is ab-  
sent, peace cannot bee present, and so the soule must needs  
be destitute of all true contentment. *Rom. 5. 1.*

Forthe reproofe of those that (as the Prophet saith) disquiet  
themselues about a vaine shadow: *in pursuing this pleasure*  
and that commoditie, and such promotions, and other the  
like matters, as best please their seuerall fancies. If they had  
gained all that they seeke for, it could doe them no good: for  
all is but *vanitie, and vexation of spirit*: a brute beast is farre  
happier then they: and well had it beene for them, if they  
had neuer beene borne: for what *shall it profit a man to winne  
the whole world and to lose his owne soule*? to bee a drudge to e-

very hase lust; to waste and consume his wit; and strength, and al, and then to haue hell for his paines: yet how busie are most men in digging for drasse, and refusing gold; in seeking earthly things, and despising heavenly? but what will be the euent? *Such as trust in lying vanities, forsake their owne mercies.*

For instruction, that wee should not follow after chaffe, and exercise our selues in things of no worth, which will make vs neuer the better, or honestier, though wee haue them in neuer so great abundance: but let vs labour for godlinesse which will free our hearts from discontentment, and replenish them with true peace and lasting comforts.

The doctrine following, shall be but euen named, *[Hear, and your soules shall liue.]* Whence this doctrine is implied; that,

All men and women are dead in sinnes and trespasses, till the word haue wrought life in them.

Another point from hence might be this: that,

They that conscionably vse the meanes, shall receive the life of grace and glory.

Provided that they come thersunto, with

1 Preparation, setting themselves in Gods presence. *Ecc. 5.*

2 With attention, hiding the word in their hearts. *Psal.*

119. *For: as is a word, as is a word,*

3 With an expectation of good successe at length, though God make them waite for a time.

FINIS.





# The sixth Sermon of the Lords Supper.

MATTH. 22. VERSE 11. &c.

*Verse 11. Then the King came in to see the guests; and saw there a man which had no on a wedding garment. And he said unto him, friend, how camest thou in hither, and hast not on a wedding garment? and he was speechles. Then said the King to the servants, bind him hand, and foot: take him away, and cast him into utter darkness: there shall he weeping, and gnashing of teeth.*



In the former part of this Chapter is set forth the marvellous goodnesse and fauour of the Lord towards the nation of the *Jews*, vnder the parable of a King, inuiting guests vnto the marriage-feast of his sonne; and withal their horrible vnthankfulnesse in making light of it, and refusing to come, preferring their profits and pleasures before the meanes of their saluation, whereunto they were called: which indignitie and ingratitude of theirs towards the King of heauen, together with their barbarous crueltye, against his messengers, is further set out by the punishment inflicted vpon them, which was, that the King being wroth, sent forth his warriors, destroyed them, and burnt up their Citie: in which words our Sauour hath reference vnto the destruction of that nation, and of their Citie by the *Romans*, who are called Gods warriors, because howsoeuer they came against the *Jews* in malice and reuenge, yet God had a speciall hand in ordering and disposing of all that they did: so the greatestt part of that peo-

Connexion.

ple



ple was vitally cut off, and the rest left vnder a heauie stroake euen vnto this day, being destitute of the meanes of saluation, which they contemptuously reiected, when they were offered vnto them.

But howsoeuer these that were first bidden, would not come to the supper, yet the Lord would not bee vnfurnished of guests, and therefore he sends his ministers vnto the *Gentiles*, which late in darkenesse, and in the shaddow of death, who made their vse of Gods message, and came abundantly vnto the feast, so that the wedding was furnished with guests, some good, and some bad. Thus farre the messengers had good successe, that multitudes made profession, as if they were desirous to liue vnder Christ his gouernment, and to feede of his Supper, though many of them did it with false and hypocriticall hearts.

The interpre-  
ration.

noizanoO

Having thus shewed what the messengers did, our Sauiour next declareth what the King himselfe did: the place being filled with guests, [*hee came to see the guests.*] implying, that when men begin to make profession, God vseth a more diligent search and examination then his ministers can doe: for they can but iudge of men by their actions, but the Lord dealeth immediatly with their hearts and consciences. And therefore it is added, that when he came in, *hee saw* (that which the Ministers did not) [*a man which had not on a wedding garment*] where we must not conceiue that there was but one such person (for it is afterwards said, that *many are called, but few are chosen, vers. 14.*) but this is the meaning, that if there be but one hypocrite amongst many thousands God will finde him out, and single him from among the rest.

The partie being thus taken, the Lord falleth to an examination of him, [*Which he? how camest thou in hither?*] that is, how darest thou come to the royall table of so glorious a King [*and hast not one a wedding garment?*] that is hauing no repentance for sinne; no freedome from the guilt, or from the power of sinne; nor any sauing grace at all; how is it (I say) that thou shouldest presume to come into such a place and into such a presence, hauing made no better preparation?

When God began thus to examine him in his owne person,

it is said [*becomes speechles*] hauing an ill cause and a guilty conscience, hee had nothing to say for himselfe. Heereupon the Lord proceedeth to passe sentence vpon him, which is done after the manner of earthly Iudges. [*Then said the King vnto his seruants*] that is, vnto the Angels, whose office it is, as to gather the good corne into Gods barne, so to bind the tarrers together in bundles, that they may be cast into hell fire; [*bind him hand and foot*] there must not bee present execution, but he must bee dealt with as a prisoner, whose hands are bound that hee may not resist: and his feet that hee may not runne away; if either of them had beene at libertie, hee might haue made some shift: but when God comes to proceed in iudgement against men, hee will strip them of all meanes, both of defence and of escaping. Further they are bid to [*take him away*] to wit, from hauing communion with God, with his Saints or Angels; he must be taken from the place and meanes of all comfort and peace, and happinelle: and is that all? nay (saith God) [*cast him into vtter darkenesse*] that is, into hell, a place of all. miserie and woe, which is implied by vtter darknesse: a fit punishment for such kind of persons; for seeing they are full of ignorance, and of spirituall darkenesse while they liue, God hath provided that they shall haue enough of it; they shall bee cast into a place of vtter darknesse, where there shall be nothing but horror, and anguish. And yet if this were all, their state were the more tollerable: but this addeth vnto the miserie of the place, that they shall bee very sensible of that miserie: which is intimated, when it is said, [*there shall bee weeping*] not such weeping as many times befalls men here, when the teares of their eyes abate the anguish of their hearts: but such weeping as is ioyned with [*gnashing of the teeth*] signifying that they should not onely haue sorrow and griefe, but such as should be mingled with desperation, and with horrible vexation, and torture: not such as should bee an ease vnto their soules, but rather an addition vnto their woe.

In these words then is declared the seueritie of God against those that come vnworthily vnto his roiall feast: where is shewed,

1. First, the cause of this his seueritie, namely, because they  
D d abuse

abuse both him and his banquet in comming with the most foule and loathsome garments of the old man; which doe more displease the eyes of the Lord, then the most base and beggarly raiment in the world, can doe the eyes of an earthly King.

2 Secondly the manner of Gods proceeding. *viz.*

1 That hee conuinceth the consciences, so that they are speechlesse.

2 That he condemneth the persons vnto vnuoidable and yet vnsupportable torments.

Verse 11.

Doth. 1.

God the king  
of the whole  
world.

1. Tim. 6. 15.

[*Then the King came in.*] From this title which is attributed vnto the Lord, this doctrine ariseth: that,

God is the onely absolute King ouer all the whole world.

Hee it is that is *blessed and Prince, the King of Kings, and Lord of Lords*. This *Nebuchadnezzar* acknowledged after that the Lord had made him, being the mightiest Monarch in the world, to become more wretched then the poorest man in the world, liuing as a beast for seuen yeeres together: after that (I say) the Lord had abased him, and raised him vp againe, hee acknowledged that God was the King of all the earth, whereas hee thought before that he himselfe had been: shewing what manner of King he is, namely, the most high, euermlasting, of an vnresistable power, so that all the inhabitants of the earth are to bee reputed as nothing in comparison of him.

Dan. 4. 31. 32.

Reason.

And the reason why the Lord doth challenge vnto himselfe this title, to bee the onely absolute gouernour of all the world, is this, that all power whatsoever is deriued from him, and limited by him: so that all changes and alteration proceede from his al-ruling hand; and therefore good cause is there that he should haue the glory of all.

Use. 1.

This reprooueth them, that in words will acknowledge the Lord to bee the onely ruler of heaven and earth, but in their deeds deny it: for what doe they? neuer care to get the knowledge of his lawes, much lesse to obey them: nay they refuse to vnderstand the statutes of the Lord, and rise vp in open rebellion against him: and yet none more ready then such to cry out of others that they are disloyall subjects,

such

such as care not for authoritie, and the like: Indeed those that are such, are much to be commended. But in truth they themselves in the meane while are the notablest rebels in that they stand out against the Lord of hosts. But they will vaunt and boast that they carry themselves loially towards their Prince, and are carefull to obey authoritie: suppose for thetime that they doe yeelde outward obedience to the lawes ( which yet few such doe ) yet if they doe not submit themselves to Magistrates, in, and for the Lord, all their loialtie is nothing worth: for the Apostle *Iude* speaketh of some that *had mens persons in admiration because of advantage*, *Iude 16.* against whom he pronounceth a woe: they would fawne vpon such as were in authority, & haue them in high admiration. Oh they were worthy men, & their commandements much to be respected: so that if they would haue them lie or sweare, or commit any villany, they would be at their becke: and why? for their own aduantage: that they might get some commoditie, or clime to some preferment, &c. that was their drift, and further then to serue themselves, they regarded neither the persons, nor places of those that were in gouernment: all their crouching was for aduantage sake, nothing for conscience sake.

Secondly, sithence our God is the soueraigne Lord & King of heauen and earth, therefore when wee are to stand in his presence, and to draw neere vnto his table, let vs with all reuerence and due preparation, and with all feare, and care, and good conscience, present our selues before his Maiestie. The holy Ghost himselfe giueth this aduice concerning an earthly Prince, that if any bee to sit at table with a great Ruler, hee should looke vnto his carriage, and restraîne his appetite, and not behaue himselfe rudely and vnmannerly: now if this bee a point of wisdom, when a man is to feast with one that is farre his superiour, to wash his hands, to haue respect of his apparell, and if hee haue any suit better then another, to put that on: and in no sort to carry himselfe disorderly, and vnbecoming such a presence: if (I say) a man would, and should deale thus before an earthly Prince, that if there be any failing can but giue him a rebuk and check, or inflict vpon him some

Use 2.

Iacob 4.

Prou. 23. 1. 2. 3.

Iacob 4.

outward punishment; how much more carefull and circumspect should wee be, when we are to sit at the Lords table, who looketh not so much to the externall behauiour, as to the inward disposition of the soule? and if hee finde vs vnprepared and vnworthy, cannot onely smite vs in the outward man, but cast both body and soule into hell.

We 3.

Thirdly, this is for singular comfort vnto all Gods people, seeing the Lord their God is the onely Monarch of the world, that exerciseth his kingdome from generation to generation, this should strengthen them against all crolles, and losses, and troubles, and temptations, that though men would tollc them vp and downe, and trample them vnder their feet, and for that end doe euermore plot and practise against them, yet it shall goe well with the righteous, for the Lord raigneth ouer their most mortall aduersaries: and though the times change, and mens affections change, yet their king is vnchangeable, the same for euer, in mercy and goodnesse towards all his true hearted Subiects: hee hath turned euery thing to the good of his Church heretofore, and so will hee deale with his faithfull seruant still euen to the end of the world. And thus much of the person of God, that he is a King.

Now for his behauiour, he doth not onely prouide for his guests, but is there present himselfe in the assemblie of Saints [to see the guests] not, but he saw them before, but this is spoken for our capacitie, to signifie that as God doth see through vs, so he will let men know, and feele, and finde, that hee perfectly discerneth what they are, and with what hearts they appeare before him: whence ariseth this point: that,

The Lord taketh notice of euery guest that sitteth at his table.

There are many commers, but not all of one disposition: therefore doth hee take a view of them, that their intertainment may be according to their condition and preparation: that if they be good, they may speede well; if bad, they may receiue according to their ill deserts.

This is euident in *Zephania*, where it is said, that *the Lord will search Ierusalem with lights*; not that the Lord needeth candles or torches; but to shew that there are many darke corners

Doctr. 2.  
Gods eye is  
vpon all his  
guests.

Zephania. i. 12.

in mens hearts, where sinne lies lurking : which if we will not search, the Lord will, and finde out euery corruption therein, as men by burning Lamps come to the sight of such things as lie hidden in obscure and darke corners. To the same purpose is it said, that *all things are open, and naked to his eyes* : and that his eyes are a flame of fire ; noting vnto vs, that hee pierceth and looketh through, and through euery mans heart; euery mans conscience, and euery mans conuersation.

Reasons : First, the Lord hath vndertaken to bring euery secret thing into iudgement, therefore must hee needs take notice thereof.

2 Secondly, it is his office to reward euery one as he knoweth his heart, and his workes : and therefore must hee of necessity search into the same; for otherwise hee could not proceed like a righteous Iudge, to giue to euery one an equal and perfect reward.

First, for reproofe of those, that because they are admitted by the Minister, and allowed amongst men, and iudged to bee Christians, as men that can bee touched for no grosse sinne; haue a very good opinion of themselves, as if there were nothing else required of them; but let such know, that there must bee a second suruey and search; and where the Minister ends, God will begin; and if they cannot hold out in the second examination, and triall made by the Lord, their case will bee little better then his, who is found sitting at the table, without a wedding garment: therefore it stands men vpon to see that they bee fitly qualified before they intrude themselves into the Lords presence: for he hath fire eyes to looke quite through them; and pure eyes that can endure no iniquitie in them: and therefore before they come to this great Supper, they must by searching finde out their speciall sinnes, and bewaile them, determining to leaue and forsake them, and repairing to the meanes to get strength against them.

Secondly, for consolation: seeing wee shall not meet the Minister onely at the Lords table, but God himselfe in his own person; this may comfort the hearts of those that haue examined their soules, and lamented their sinnes, and haue a true

Heb. 4. 13.

Reasons.

See Master  
Cleauers Ser-  
mon on Ioh.  
6. Doct. 2.

where this  
point is more  
largely hand-  
led.

Use 1.

Note.

Let such  
know

and such

it can be  
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the

Use 2. to  
show



desire to bee reconciled vnto the Lord, and to obtaine such mercies as doe belong to penitent persons, they shall receiue according to their hearts desire and expectation, euen strength against their corruptions and temptations, and freedome from or abilitie vnder all manner of crookes and afflictions: for there the Lord of glory will manifest his presence in giuing to euery one as he knoweth the integrity of their hearts. Earthly Kings, though they bee present cannot looke on euery guest, nor examine of what country or condition euery one of them is: but the king of heauen hath an eie to euery particular person, considering what they are, and how affected and prepared: what they did the day before: what thoughts they had, what praiers they make the night before, and that very morning: hee marketh and obserueth what their hopes are, what their desires are, what they expect for the present and what they purpose for afterwards: in a word, hee taketh particular notice of euery good thing in his Saints, to reward it, and of euery infirmity to helpe them out of it.

[*And saw there a man which had not on a wedding garment.*] In that the King seeing this man at his table, doth reprove him, and condemne him for his want of good preparation; the doctrine is: that,

It is not sufficient to come to Gods wedding feast, but wee must come as fit guests for so great a banquet, and such a glorious presence.

*Judas* ate and dranke the blessed bread and wine as well as *Peter*; yet because hee had a cursed and carnall heart, it was his bane, and laid him more open to euery hellish temptation, and made him more liable to euery curse and plague of God, this was all that hee got by it. So the foolish virgins went to meet the bridegrome, with lampes in their hands, making a glorious shew, and doing many things in the worship and seruice of God, yet because they had not oyle in their vessels, as well as in their Lampes, that is, had not inward graces in their hearts and consciences, as well as outward semblances and shewes thereof in their carriage and behaviour, therefore their lights were quickly out, and when others were receiued as fit and meet guests, they were reiected and

Note.

Doct. 3.  
Fines requi-  
site in Gods  
guestes.

Matth. 25.

and excluded, as vnfit an vnworthy of the Bridgroomes feast, and company, so that outward tearmes and colours of Religion will not serue the turne : many shall crie Lord, Lord, who yet shall bee bid to depart from Christ, because they are workers of iniquitie : They bragge they haue *Propheced, and cast out diuels, and done many great works by his name*, but they did nothing for his name, but for their owne credit, or gaine, or for some carnall respect or other : and therefore seeking and seruing themselves, the Lord esteemeth them wicked and vngodly persons, and punnisheth them accordingly.

Mat. 7:22. 23.

Now the reason of this point is, because the Lord commandeth vs as well to come worthily as to come, and as the prayers of the wicked are an abomination vnto him, so are all other seruices of theirs : *to be vnckeane, all things are vnckeane* : if men bee dead in sinnes and trespasses, and liue vnder the power of presumptuous sinnes, the things that are most helpfull and profitable in themselves, are made hurtfull and pernicious vnto them, so that they are thereby made more impure and more vnholly.

Sith there will be such strict examination, and such a sharpe sentence of condemnation past vpon those that doe not get their wedding apparell, when they come to this wedding feast, this serueth to humble euery one that hath at any time come to this roiall feast without his wedding garment : as euery one hath so often as he came to any of the meanes of saluation before hee was effectually called. It was Gods wonderfull mercie that wee were not destroyed in the time of the vnregeneracy, for abusing his gracious and glorious presence; and that hee did so patiently forbear vs, and at length put it into our hearts to put off our foule garments, and to sue vnto him for white and pure raiment. And albeit, the Lord haue graciously spared vs, yet should wee iudge our selues worthy to haue beene destroyed, and be cast downe for our old sinnes, lest they bring vpon vs new iudgements.

Vse 1.

Note.

Secondly, let vs labour to put on this wedding garment, seeing it is so requisite and needfull for euery worshipper of God to be cloathed therewith.

Vse 2

What the wedding garment is.

in

Now, if wee would know what it is, the Apostle describeth it

in part, *Coloss. 3. 12.* Now therefore as the elect of God, holy and beloved, put on tender mercy, &c. As if hee had said, first God hath chosen you to eternall glorie in the heavens, and proposed vnto you a kingdome, that you may raigne with his owne sonne, therefore doe you lead such a life as becomes heires of such a kingdome, and adorne your selues with such graces as may beecome the spouse of Christ, and those that are the chosen people of the Lord, euen such as are called vnto holinesse, and vnto whom God hath manifested his loue: and seeing hee hath forgiuen you so many sinnes, and doth continually passe by so many of your infirmities, doe you put on *tender mercy, &c.* he reckneth vp diuers of those particular vertues, whereby hee would haue them shine forth before men: and first he willeth them to put on [*tender mercy*] not only to haue, but to put on a mercifull heart: many haue this grace which doe not put it on, that is, doe not stirre vp their hearts, nor make them sensible of the wants, and necessities, and distresses of their poore brethren: the bowels of compassion are not so moued within the, that they out of a fellow-feeling of their griefes, doe proceede from pitying of them, to releueing of them: but the Apostle would haue men so to be indued with these graces, that they put them forth for the vse of others, as occasion is offered.

The next vertue which wee must put on, is [*kindnesse*] wee must not be fierce, nor froward, tart nor sower in our speeches or cariage, but be affable and amiable in our conuersation, that so we may not discourage, nor discountenance those that haue to speake or deale with vs.

But how may we attaine to this *kindnesse*? get [*humblenesse*] which is the next vertue: for whence commeth it to passe that men are so harsh and rough, so loud and full of crying in their speeches? that very true reason is, because they are proud: therefore the same mind should bee in vs, that was in Christ Iesus, who was still ready to beare with infirmities, and to pray for his worst aduersaries.

The next grace is [*meekenesse*] which consisteth in this, that wee bee not busie and violent in our owne priuate matters, but content to part with our owne right, so farre as Gods glorie

glory, and a good conscience doe require.

Another vertue is [*long suffering*] which is fidei ioyned with the former: for some might say, I haue shewed meekenes and peaceablenesse in my behauiour, but all will not serue the turne, I am still vexed with vnkindnesse and indignities, and must I still put vp all? yes surely, you must suffer long, there in imitating the Lord himselfe: for hath hee not borne long with you? did not he spare you many yeeres before your conuersion? and are you so reformed now, that you neede not his long suffering and patience?

Oh, but those with whom I haue to deale are very full of infirmities, and defects. Beare with them then, *vers. 13.* you are not without imperfections your selfe; they put you to the trial now, you know not how soone you may put them or some others to the like, and therefore seeke rather to mend faults then to finde faults: and to helpe men out of them, rather then to bee imbittered against them for the same.

But there is a quarell betwixt vs, and what shall wee make of that?

The Apostle telleth you how to make brieue worke, & how to make the best cheapest, & most Christian end of all controuersies, & that is, [*freely to forgive one another*] *Obie.* But who could euer put vp such wrongs, and sit downe by such iniuries? *Answer,* Christ Iesus could: and therefore it is added, *Euen as Christ Iesus forgane you, euen so doe ye.* There is none of the elect of God, but must be driven to confesse that our Saniour hath passed by farre greater matters in him, then hee can doe in any man: yea, and doth so still, euen every day and houre, or else it would goe full ill with him: which being so, they would not sticke to forgive and forget one anothers trespasses and offences, of what kind, and of what degree soeuer.

These vertues if wee can get and exercise, it is certaine that we haue the wedding garment, and therefore may boldly and comfortably stand before him that hath pure and fiery eyes: for say that he hate all iniquitie (as indeede hee doth) with a deadly hatred; if we do so too, God and we are of one mind, and of one side, & he will neuer lay any of our sins vnto our charge.

Thus haue wee heard what the wedding garment is: now it

Who must  
bestow the  
wedding gar-  
ment.  
Reuel. 19. 7. 8.

Reu. 3. 17. 18.

Psal. 32.

How it must  
bee gotten.

I  
Put off our  
ragges.

Ephes. 4. 22.

Isa. 5. 5. 7.

2  
Desire it.

Isa. 55. 1.

is further to be considered, how we may come by it: and the way is, to goe vnto Christ Iesus for it: for his spouse must be cloathed and decked by him selfe, who is the Bridgrome: and therefore he exhorteth the Church of the *Laodiceans* that was *poore, and miserable, and blind, and [naked]* to buy of him *[white raiment:]* (which is the *righteousnesse of Saints*. *Reuel. 19. 8.*) *that their filthy nakednesse might not appeare*, but bee couered through the righteousnes of Christ, which maketh vs as righteous heere, as we shall bee when wee come to heauen, though we cannot see it so clearly, nor apprehend it so fully. Now we see where it may be bought; the next question will be, how it must be bought?

And for answer thereunto, we must know that three things are to be performed.

The first is, that we must put off our owne filthy and ragged cloathes, to wit, our sinfull and corrupt natures, and our bad and vile conuersation, as the Apostle willett the *Ephesians*, *Cast yee off concerning the conuersation in time past, the old man, which is corrupt through the deceivable lusts*. This then is the first dutie, by sound and hearty repentance to make a riddance of all grosse finnes, and to purge our selues as much as possibly we can from all infirmitie: for certaine it is, that the wedding garment can not be obtained, vntill wee bee fit for the same. The old man and the new will not agree together. Wherefore when the Prophet *Isaiah* exhorteth men to come and buy, &c. he saith, *Let the wicked forsake his waies, and the vngodly his own imaginatiōs, &c.* now then we forsake them, when with purpose of heart wee cleaue vnto the Lord, and depart from iniquitie: and that is as farre as any man liuing can goe, to intend and desire to doe all good duties, and to leaue the contrarie evils.

The next thing required of him that would buy this white raiment is, that he must much esteem, and desire it: for the thirstie soule alone shall be satisfied with good things. Now that we may get this spirituall affection, we must labor to haue a sight of our miserable estate while we are naked and destitute of this raiment; and of our happy case when we shal be adorned therewith, which being well considered of, will make vs more to affect it, then all the treasures of the world.

Thirdly,

Thirdly, he that would bee a good chapman, and procure himselfe these heauenly robes, must come to the places and shops where he may buy and haue choice for his mony: which are, where the word is powerfully preached, and the Sacraments duely administred. Thence must these robes be fetcht whereby all naked soules may be couered, and the most deformed creature may be beautified: the word is it which worketh grace and together with the Sacraments doth continually increase the same: so that thereby the Lord conuertieth vnto vs whatsoeuer legacies Christ hath deserued for vs. And thus we see how the wedding garment may bee come by: our owne ragges must be reiected, this must be desired and sought for where it is to be found.

Seek it where it may be had

James 1. 18.  
1. Cor. 10. 16.

A third vse of this point, may bee for an exceeding great comfort vnto them, that haue put away their sinnes by godly sorrow, and haue gotten an appetite to the food of their soules, they may come as welcome guests, and such as haue put on the wedding garment.

Vse. 3.

This is for terror vnto those hypocrites, who though the Lord doth call vpon them, and profer them his sonne, and his spirit and his kingdome, yet they will not part with any sinne, for the obtaining of these excellent things; but haue their appetites so taken vp with earthly things, that they haue no mind to spirituall things, neither wil they come to the meanes, nor repaire to the market, where this royall cloathing is to be had; but abstaine from the word, and especially from the Sacrament. These are much to be condemnaed and sharply to be rebuked as despisers of the holy things of God.

Vse. 4.

Oh, but one liues in malice, an another in vncleanesse, &c. and therefore they forbear comming.

Obiect.

This is the most wretched excuse of all: why dost thou not get out of thy malice, and leaue thy filthinesse? wilt thou preferre the satisfying of thy lust before the sauing of thy soule? what is this but plainly to refuse and to reiect the Lords banquet? and can such looke to escape the heauie hand of the Lord? if they were worthy to be destroyed that staid away vpon this pretence; I haue married a wife, and therefore I cannot come: I haue bought oxen, and therefore I cannot come?

Ans.

Note.



What then do they deserve that will absent themselves vnder this colour, I live in malice, and therefore I cannot come: I must follow my sensual and diuellish lusts, and therefore I cannot come. If the workes of our callings may not in any case keepe vs from the Lords feast, then much lesse may the workes of the flesh and of the diuell.

**Doct. 4.**  
God deales  
in a peacea-  
ble manner  
euen with  
sinners.

*haring  
in his  
manner*

Gen. 3.9.

*Adam*

**Verse 12.** [*Friend, how camest thou in hither?*] **Doctrine.** When God hath to deale euen against sinners, yet hee dealeth in good and peaceable termes. *Friend* (saith hee) *how camest thou in hither?* what warrant hadst thou thus to abuse my presence and mine ordinances? Thus God debateth the matter with him peaceably and quietly, and conuinceth him of his fault before he condemne him for it. So hee dealt with *Adam* when hee had eaten the forbidden fruit, and thereupon fled from God, and hid himselfe amongst the trees of the garden, *Adam* (saith he) *where art thou?* *g. d.* why dost thou flee from mee and leaue the place of thy calling? *Hast thou not eaten of the tree whereof I commanded that thou shouldest not eat?* Hee comes not vpon him in violence or furie, but quietly calls him by his name, and in coole maner reasons the matter with him. In like manner deales Christ with *Indas*, *Friend, betrayest thou the sonne of man with a kisse?* as if he should haue said, *Indas*, howsoeuer this kisse may seem to proceed from your loue, yet indeed it is otherwise, as being appointed as a token to destroy me, that so I may be apprehended, and condemned, and put to death; this is not plain & faithfull dealing with your master.

*Christ*

**Reasons.**

1.

2.

The reasons, why God taketh this course, are, First, because this milde and gentle dealing maketh men see their faults more euidently: whereas passionate, hastie and violent speeches doe either discourage, or imbitter the heart.

Secondly, if there be proceeding to punishment, the punisher is much cleared by this meanes: for when the offence is quietly laid open to the view of the offender, so that hee cannot but confesse his guiltinesse, then must hee needs acknowledge that hee is iustly and equally dealt with when punishment is inflicted vpon him.

This is for our imitation, that if wee would haue any partie set downe and humbled for his sinne; we should endeavour in the

the quietest and best maner to conuince him of his fault. Y<sup>e</sup> as hard arguments as we will (for so the Lord doth) but withal look that we vse soft speeches: for that is the way to make men thinke hardly of themselves; whereas the contrary will cause them to thinke hardly of vs. And heere are such to be blamed as when any thing is distrustfull vnto them, are presently hot and boisterous, and loud, and crying: and so rather hurt the eare by the loudnesse of their voice, then helpe the heart by the force of their reproofe: whence arise these two inconueniencies. First, that the partie lookes not so much to his owne failing, as to their passion: and secondly, as hee is vnconuinc- ced, so they are not esteemed: but though they haue the right on their side, yet they loose the due regard of their cause & reuerence of their persons. And therefore the Apostle telleth *Timothy* that the seruant of God must not [strive] but *must be gentle towards all men*: hee must not be clamorous and violent, but *suffer euill men patiently, instructing them with meeknesse that are contrary minded, &c.* for this is the way, if there bee any, to bring them to sound repentance that they may come out of the snares of the diuell. This (I say) is the way, to let them see good reasons against their sins, and a good affection towards their persons: these are the best helps, and hereby we shall be sure to please God; and if the partie will euer bee broken, it must be by the weight of good arguments, pressed in meeknesse of wisdom, and proceeding from a mercifull heart.

1. Tim. 2. 14. 39

Obiect.  
Ans.

Ioshua 7. 19.

Ysa. 2.

But they are vile and wicked persons with whom I am to deale, such as deserue little mildnesse: Bee it so? yet wee see here when God was to reason with a reprobate that was ready to bee turned into hell, hee proceedeth calmly and quietly against him. And so dealt *Ioshua* with *Achan*, that had committed such execrable wickednesse, as that the whole host of God sped the worse for him: *My Iannes* (saith he) *I beseech thee give glorie vnto the Lord God of Israel, and make confession vnto him, &c.*

Secondly, this is for consolation. Will the Lord giue such good tearmes vnto reprobates that are to be cast into hel fire? then surely, hee will much more vse mildnesse towards his people: if Gods enemies haue good wordes from him,

then what may his friends expect at his hands?

*Doct. 5.*  
Sinners shall  
to be put to  
silence.

[*And hee was speechles.*] *Doct.* Though sinners haue many excuses and colours, when they are to deale with men like themselves, yet when God commeth to examine and sift their consciences, they shall haue nothing to say for themselves.

*custon*  
*12. 12. 12.*  
*12. 12. 12.*

This is to bee obserued in *Indas*, that though hee were very subtle, and a notable cunning hypocrite, yet when the Lord wakened his droulie conscience, he brake forth into a plaine confession, *I haue sinned, betraying innocent blood.* Hee had no manner of defence or Apologie for himselfe in the world.

*Reason.*

1

The reason of this point is, because the conscience is the Lords officer, and it cannot but speake truth when God will haue it, through the light of knowledge which God hath put into euery mans soule by nature: and that is the forest and sharpest accuser that can be.

2

Further, the Lord can set all their works in order before them, and write them as it were in great letters, that a man may runne and read the same.

*Vse. 1.*

If then we would be able to stand before the Lord at the last dreadfull day of iudgement, when the bookes shall bee laid open, and euery man shall bee iudged according to his works, then let vs take that course which will make vs able to doe so: and that is, to get holy and sound loue, and to testifie our louing heart, by our louing behauiour; not to loue in word alone but in deed. *Thereby shall wee assure our hearts before him, and haue boldnesse in the day of iudgements:* so that pure and Christian loue with the fruites of it, is the best meanes to make vs with confidence and comfort to hold vp our heads in the day of accounts.

*Iob. 3. 18, 19.*  
*Chap. 5. 17.*

*Vse 2.*

Secondly, this is for comfort against al the false clamors and accusations that are raised against Gods seruants: the wicked here haue great matters to charge them with, and haue much to say for their vnrighteous proceeding: but at the day of the Lords reckning, they that haue most to say now, shall haue least to say for themselves, &c little doth any know how soone he may be called vnto the bar. Therefore let Gods children commend themselves vnto God in wel-doing: he is the great Iudge of the whole world; and with him righteous men shall haue good

hearing

hearing in their iust and righteous causes, and all euill men shall be put to silence. Godly men shall lift up their heads with glory, and wicked sinners shall stop their mouthes with shame.

*Verf. 13. [Binde him hand, and foot.]* Hitherto of the examination, & conuictiō of him that had not on a wedding garment. Now followeth this sentence, well, befitting the partie offending; [*bind him hand and foot*] hee had abused his hands & his feet, and dishonoured God by his whole body, and therefore iust it is that he should be punished in that: [*sake him away*] because hee had onely beene in the Church, but not of the Church; at the meanes, but not profited by them; therefore must he now be separated from all communion with God, or his Saints: [*And cast him into vnder darkenesse*] Seeing he loued darkenesse more then light, therefore he shall haue enough of it. Hee must be cast into a hell of darkenesse. Out of all which this generall point may bee noted that the speciell time and place of the punishment of wicked men is after this life in hell fire, heere vngodly men haue libertie both of hand and foote, and the Saints of God are in greater restraint: but why is that? Because sinners shall neuer haue their full measure of woe, till they be cast bodies and soules into hell fire: at which time they shall be made capable of the extremitie of all miseries, because their iniquities are growen to a full height.

Therefore let vs neuer chuy their prosperitie, nor thinke that God taketh no notice of their sinnes, because he delaieeth to inflict punishment vpon them for the same. Iudges doe cause notorious malefactors to be reprimed sometimes, but it is in no great fauour vnto them, though in the meane time it may be they sharply correct their owne children: so doth the Lord deale, severely chastising those that are of his owne familie, but letting reprobates thriue in their sinfull waies, that in the end he may pay them home for all.

Secondly, sith wicked mens punishment shall be principally in hell, and the Church shall neuer be fully ridde of them till then. Therefore let vs not be discouraged, though for a while, tarres be mingled with the wheat: there is some vse of them, and God seeth that wee haue need of such launders now and then, whilst wee remaine vpon the face of the earth: but

he *will*  
while he *is*

*Doctr. 6*  
When and  
where wicked  
mens punish-  
ment shall be.

*Vse. 1*

*Vse. 2*

but when wee come to heauen wee shall be quite freed from them : and therefore in the meantime let vs not take such offence at them as Brownists doe, but wait Gods time when he shall command his holy Angels to separate them from amongst vs, and to giue them their due in the lake that burneth with fire and brimstone for ever.

Vse 3.

Thirdly, let vs obserue this from the contrarie, that as wicked mens full iudgement, so godly mens full payment is deferred till the last day. They haue many comfortable refreshings here, but at that day they shall be bathed in a whole sea of comforts.

As sinners at that time shall be deprived of all good things, and bee vexed with all manner of euils, so the Saints on the other side shal be exempted from all euill, and be brought to the enioyment of all good things : as sinners shall bee perfectly miserable, so shall the Saints be perfectly happy : as the one shall be sensible of their wretchednes, so shall the other be of their blessednes ; and as the one shall be euerlastingly miserable, so shall the other be eternally happy : in a word, there shall bee euery way as much ioy and felicity in heauen (and more too) then there shall be woe and anguish in hell. Which should stay vs from fainting vnder our crosses and sorrowes, our temptations and corruptions : wee can easily thinke that wicked men haue an ill bargaine, though they enioy the pleasures of sin for a season, because they must come to such torments in the end : and why should not we iudge, that we haue a good bargaine, though wee passe thorow the fire, and be in the Lorde furnace for a while, sith wee shall at last attain to such ioies at last, as farre sur-  
 passe the reach of any more  
 tall man. (1.6.)

Note 3.

FINIS.



## THE SEVENTH SERMON.

PSAL. 119. vers. 1. &c.

- 1 *Blessed are those that are upright in their way, and walke in the law of the Lord.*
- 2 *Blessed are they that keep his testimonies, and seeke him with their whole heart.*
- 3 *Surely they worke none iniquity, but walke in his wayes.*
- 4 *Thou hast commanded to keep thy precepts diligently.*

**I**N this first part of the Psalme now read vnto you, is set downe a descriptiō of a blessed man, the things that make men good, or at least, the markes which shew them to be good, which are two.

1 The first in their hearts, that they are upright and sincere, vers. 1. and seeke God with their whole heart, vers. 2. that is truly, not hypocritically: and earnestly, not slackly and carelessly.

2 The second is in their outward behauiour: that they walke in the law of the Lord, vers. 1. and keepe his testimonies, vers. 2. where are added also the causes of their happinesse.

1 One is their freedome from sinne: *Surely they worke none iniquity vers. 3.* not but they are compassed about with many infirmities still, and fall into diuerse sinnes which Gods law condemneth, but they do not wilfully, and presumptuously, slauishly nor desperatly worke iniquity: as for their frailties, the Lord passeth by them: *He will see none iniquity in Iacob, nor transgression in Israel. Numb: 23. 21.*

2 Another is taken from this, that God hath



*The seventh Sermon.*

commanded them to keepe his precepts diligently,  
*vers. 4.* Now he neuer giueth a precept, but he also  
 rewardeth those that yeeld obediēce therunto: he  
 neuer setteth any awork, but he payeth them their  
 wages: and therefore all such as walk in the waies  
 that he willeth them, shall be recompensed with  
 that happinesse that he promisseth them.

*Verf. 1. Blessed are those that are upright in their waies, &c.*



N that when the Prophet would make knowne  
 vnto all the world, who are in the happiest e-  
 state, and in the highest place of account with  
 God, hee describeth and setteth them forth by  
 this property: that they are sincere in heart, &  
 vpriight in life & conuersation; in a word, such as truly feare  
 the Lord. The point hence to be noted in general, is this, that  
 Grace and Religion is the way to all blessednesse.

*Dott. 1.*  
 Religion is the  
 way to happi-  
 nesse.  
*Mal. 1. 1. 2. &c.*  
 and *112. 1.*

This doctrine the *Psalmist* confirmeth vnto vs in sundry o-  
 ther places, as *Psalmes. 1. & 112 &c.* In the former whereof  
 he declareth, who is a man truly religious, to wit, he that es-  
 cheweth ill counsels, and sinfull practises, and on the other  
 side, embraceth and delighteth in goodnesse and godlinesse,  
 and in the meanes of obtaining and increasing the same: and  
 then he pronounceth such a man blessed: *Blessed* (saith he)  
*is the man that doth not walk in the counsell of the wicked, nor*  
*stand in the way of sinners &c. But his delight is in the law of the*  
*Lord, and in his law will he meditate day and night. And to the*  
*same effect is that in the other Psalm before named: Blessed*  
*is the man that feareth the Lord, and delighteth greatly in his com-*  
*mandements &c.* Throughout which *Psalmes*, we may obserue  
 as the true and certaine notes of a righteous man, so also his  
 priuiledges, which are very many, and very great, both in  
 regard of himselfe; and of his posterity, which shall speede  
 the better for his sake. Notable likewise is that place of *Deu-*  
*teronomy*, where the Lord speaketh vnto his Church in this  
 manner: *Blessed art thou O Israel, who is like vnto thee, O people*  
*saued by the Lord, the shield of thy helpe, & the sword of thy glory?*  
 which

*Deut. 33. 29.*

which speech is not to be vnderstood, as pertaining onely to that nation, but as belonging to all that are the true *Israel* of God, and that serue him with an vpriight and faithfull heart. Now what saith he of them? *Who is like vnto thee, O Israel?* Why, if they should haue looked to outward things, they might haue answered, the *Egyptians*, the *Edomites*, *Assyrians*, yea the very *Canaanites* themselves are like vnto vs, yea farre beyond vs: for at that time when this was spoken, they were in the wilderness, traueiling towards the promised land: and what great matters had they then? *Moses* who was the best of them, had not a house to rest his head in, none of them could say: this is my ground, there is my corne, thus large are my reuencues by the yeare &c. but they were all tenants at will, at a daies, or at an howres warning, or lesse, euen as Gods pleasure was: yet the Lord maketh a challenge against all the world: *Who is like vnto thee O people saved by the Lord?* meaning indeed that no nation vnder heauen was comparable vnto them in regard of the wonderfull things that God had wrought for them, and in regard of those heauenly prerogatives which he had vouchsafed vnto them: the meanest hewer of wood, or drawer of water, amongst them, was to be preferred before the mightiest Monarch in the world: and that may be said of all true Christians, which was spoken of them: *Who is like vnto thee O people saved by the Lord?*

The truth of this will more euidently appeare, if wee well weigh the things that follow: Namely,

- |                     |  |
|---------------------|--|
| 1. What misery      | grace doth free vs from.                         |
| 2. What good things | it maketh vs to enioy.                           |
| 1. Estimation.      | 2. Safety.                                       |
| 3. Comfort.         |  |
| 1. In this life.    | 2. In the life to come, all maner of happinesse. |

1 First therefore that we may see what misery it frees vs fro, we must consider, that men naturally are the children of wrath, vnder the curse and malediction of God, subiect to horrible vexations and terrors: all their life long, they liue in feare of death; and of such iudgements as are forerunners of death: their table is a snare, and their prosperity their

1. What misery  
grace frees  
vs from.

Note,

ruine: their aduersity is imbittered, and their callings accursed, and in a word, nothing maketh them better, but euery thing a great deale worse; all being infected and poysoned vnto them by their owne sinnes, and Gods fearful vengeance vpon the same. If they liue, it is to the increafe of their damnation: if they dye, they goe to take present possession of destruction: if they refuse to eate and drinke, they are murderers of themselves: if they doe eate and drinke, they are vsurpers of that which is none of their owne. If they come not to the Word, and Sacrament, they are contemners of Gods ordinances: if they doe come, they are profaners of the same, and so shalbe further hardened to their finall perdition: and is not this a wretched case? Though for their apparell, they were cloathed as *Salomon* in the midst of his royalty: though their robes were as rich as was *Aarons* Ephod, or brest-plate, or the most costliest parts of his garments, all were of no worth without grace: though they fed on the daintiest dishes, and did eate Angels foode (as the *Israelits* are said to doe) yet if they be sinfull and rebellious, they shall perish as *Corah*, *Dathan* and *Abiram*, & many other of them did. Though their habitations were as sumptuous and delightfull as *Paradise* was, yet they could haue no more comfort therein, than *Adam* had, who when he had once broken the commandement of G O D, in eating of the forbidden fruit: notwithstanding all things remained in their excellencie as before, yet he was surpris'd with the terrors and feares of a guilty conscience, and could take no pleasure in the goodly riuers, in the pleasant fruits, in the variety of all the creatures that were in the garden of *Eden* &c. but he was faine to flie from Gods presence, and to hide himselfe among the tres of the garden. And last of all, though their dignity were neuer so great: their possessions neuer so ample and large, and their substance neuer so plentifull and abundant, yet they could haue no more comfort in any, or all of these things, than *Belshazzar* that impious king had: who for all his valiant Captaines and souldiers, for all his great cheare and plenty of wine: for all his iollity and triumphing ouer Gods people: for all his merry companions that he had about him, and all the

*Of the Lords Supper.*

3

the meanes that he had to comfort him; yet was he in such  
horror, when he saw on the wall the hand writing against  
him, *that his countenance was changed, and his thoughts trou- Daniel. 5. 6.*  
bled him, and the ioynts of his loines were loosed, and his knees smote  
one against another.

This (and much more lamentable than can possibly be ex-  
pressed) is the case of all vnregenerate men : and how  
great then must the excellencie of Grace needs be, which  
freeth a man from this wofull estate and condition? Yet this  
is not all, but as it freeth men from this misery, so

2 Secondly, it bringeth men to the enjoyment of all good  
things: and that first, in this life, it procureth the the benefites  
following, namely

1 First a good estimation : so that it may well be said, that  
the righteous is more excellent than his neighbor : and that  
of all other, they are the most glorious people, that haue the  
Spirit of grace and of glorie dwelling in their heartes. For  
they are precious in Gods sight, as being his chiefe trea- 2  
sure : precious in the eyes of his people, precious in the ac-  
count of the Angels : yea reuerent in the sight of the very  
wicked, who esteeme them to bee honest men, and dare trust  
them before any other many times, with their goods, with  
their children, and their portions, yea and with their soules  
also. For when they are in any extremity, lying vpon their  
death-beds, or the like, oh then they cry out, Send for such  
a Preacher: send for this or that good man or woman : now  
their prayers and their speeches might doe me good, which  
heretofore I haue reiected, or lightly esteemed : and then  
none is to be compared to them, none to be sought vnto in  
respect of them. And when they labour to disgrace and vi-  
lifie them, by terming them dissemblers and hypocrites, e-  
uen then against their wils, they highly commend them; for  
it is in effect, as if they should say : These men pretend they  
haue many vertues in the, or at the least, I wold not haue men  
thinke, that they are so good and godly, as they seeme to be :  
If they be, then they must needs be an excellent people in-  
deed : (for their is none that hath any ciuility in him, but  
hee will acknowledge that it is a good thinge to heare, and

What good  
things Grace  
maketh vs to  
enjoy.

A good estima-  
tion.  
Prou. 13. 26.

2  
Rom. 8  
1 Cor. 13.

Mark 6

Note.

reade, and confer, and to spend much time in prayer, as Gods seruants doe; but they cry out; that they do not these things well, nor with a good heart. Now if Christians consciences doe beare them witnesse, that they doe performe these duties in vprightnesse, then they haue the testimonie of vngodly men themselves on their sides: and till they can disproue the soundnesse of our hearts, they must, whether they wil or not, iustifie our behaviour. Thus we see how godlinesse winneth vs a good estimation.

2 Safety.

Now secondly it doth also bring safety with it: it setteth men out of gunshot, so that neither the diuel, nor al the powers of hell, can annoy or hurt them: nor any, or all of the diuels instruments in the world, preuaile against them, for their overthrow: for the Lord is euermore a shield and buckler vnto them, so that they must first strike through him, before they can come at them. *He will couer them under his wings, and they shall be safe under his feathers. Psal. 91. 4.*

Thirdly, the vertue and power of grace is such that it maketh Gods children to reioyce, euen in affliction; as was verified in David, who when he had many malicious aduersaries against him, and many troubles beset him round about, yet he had more ioy of heart then they had, *when their wheat, and their wine did abound.* And so it is with all Gods seruants: as their sufferings are many, so are they refreshed with manifold consolations.

And when outward matters of reioycing are furthest removed from them, then are they driuen nearer vnto God, the fountaine of all true comfort, and by that meanes their hearts are exceedingly reuiued. And if they be so much cheared in the times of their greatest aduersity, how much more ioyfull are they in the dayes of their prosperity, *when he maketh them to rest in greene pastures, and leadeth them by the still waters: preparing for them a table, in the sight of their aduersaries, anointing their heads with oile, and causing their cups to run ouer, as the Psalmist speaketh.* And they withal haue a principal care to entertaine Gods blessings with thankfulnesse, and to serue him with a good and thankfull heart, in the vse and enjoyment thereof.

Now

Psal. 23.

3  
Consolation.

Rom. 5. 3.

Psal. 4.

Now if their estate be so blessed in this life, what shall their happinesse be when they depart out of this life, to haue the fruition of those ioyes, which are prepared for the Saints in the kingdome of glory? where all teares shall be wiped away from their eyes, and they being altogether freed from sinne and sorrow, shall receiue an immortall crowne of blessednesse with the Saints and Angels, in Gods owne presence, *where is fulnesse of ioy, and at whose right hand are pleasures for euermore*, where there shall be no parting of company, nor possibility of any vnkindnesse, nor tediousnesse in conuersing together.

<sup>2</sup> The happinesse in the life to come.

Psal. 16.

Much more might be spoken of the excellency of this estate, and yet when all hath beene said that can be, it is nothing in comparison of that which the thing is in it selfe, and we shall find it to be, when we shall lay downe this body of corruption, and bee clothed vpon with perfect glory. But yet that the dignity thereof, may somewhat more clearly be seene into, let vs consider a little further of the

- 1 Price.
- 2 Rarenes, and
- 3 continuance

1 First, concerning the price that was laid downe for the purchasing of it, it was the greatest that euer was giuen for any thing, for there goeth more to the buying of a Christian, then to the making of the world: for in the creation, God did but say they word, and all things were presently formed according to their seuerall kindes: but in the worke of redemption, God was not onely to say, but to pay also, and that full dearely, euen the blood of his owne sonne, which was of an infinite vawew. And therefore if things are to be esteemed according to that which wise men wil giue for them, suerly the estate of Christianity must needs be worthy high estimation, sith the wise God provided it for his children at such an inestimable reckoning.

The price of Grace.

2 Further in respect of the rarenesse thereof, it is to be accounted very admirable. If things that are very deare were also very common, that would diminish some part of their worth.

The rarenes of it.



Mat. 7. 13. 14.  
Luke. 11. 32.

worth: but as for this, it is both precious & rare. There are but a very few selected ones, that the Lord hath singled out, to be partakers of the life of Grace, and to be afterwards heires of the kingdom of glory, which maketh it to be a gift of farre greater estimation.

3  
The continu-  
ance of it.

3 Lastly, if it were both deare and rare, yet if it were to bee enioyed but a while, it were the lesse to be regarded: therefore this addition there is vnto the happinesse of this estate, that it is also durable, yea euerlasting. And whereas all worldly excellency, and all earthly promotions are temporary and vanishing, so that a man may bee very high this day, and as low ere the morrow, and none can bee happy in possessing those things, through the losse whereof, he may so quickly become miserable: it is otherwise with them that are in the state of grace, for that neuer faileth: once a Christian, and euer a Christian: as the Lords purpose changeth not, so neither doth our condition change: but if we haue begun in Grace, wee shall end in glory, that neuer shall haue end. *Psal. 16. 11. Dan. 12. 2.*

Vse 1.

Is it so, that Religion and true piety, is the ready way to the highest aduancement: then hence let vs learne to set our hearts chiefly thereupon, and aboue all the treasures in the world, principally to affect that. We count it good husbandry in the first place to seeke after those things that will do vs most good: if siluer be offered, we will preferre it before brasse, & if gold be offered, we wil take it rather than siluer. Now concerning this heavenly wisdom it is sayd: *Re-*

Pro. 3. 10, 11.

*ceiue mine instruction, and not siluer, and knowledge rather then fine gold: For wisdom is better then precious stones, and all treasures are not to be compared vnto her.* And this should encourage vs rather to vse all industry for the obtaining of this blessed estate, because it is a thing haueable. It were in vaine for a base person to sue to be a King, a Duke, or a Lord: none almost is so foolish, as to seeke for such preferments, because they know it would be but lost labour. But there is not the meanest seruant, slaue, or bondman, but may attaine to this spirituall dignity, which is farre beyond all the aduancement that the kingdomes of this world can possibly yeeld.

He

He that can pray, heare, meditate, conserue, & iudge himselfe in secret before he commeth to the Sacrament, and with all good care and conscionable respect, vse all Gods ordinances, for the obtaining of faith and other graces which do euer accompany the same, shall be sure of good and happy successe: for the Lord will be found of those that seeke him with a true heart, therefore let vs not so cast our eyes on earthly commodities, as that in the meane time we neglect this pearle of price, and this inestimable Jewell, that will so exceedingly enrich vs. The Apostle telleth vs, that those that runne in a race for a prize, though it be but a garland that is set vp, so that they can gaine onely some small credit of their agility and nimblenesse in out-running one another, yet they will put off all that might clogge and hinder them in their race, but especially if they should runne for a crowne of gold: neither will they be so foolish as to stoop downe to take vp euery pin or point that lyeth in the way, and yet they runne but at an vncertainty: when they haue done their best, another may carry away both the honour and commodity from them: and certaine it is, that but one alone can win the prize: and euen hee also, though he haue the applause at one time, may goe away with the disgrace at another, or if his credit doe continue all his life time, yet death will take it away at last. From all which the Apostle would haue vs draw this conclusion, that if such kinde of persons, notwithstanding all that hath bene sayd, will so bestirre themselves, and seeke to acquit themselves euery way like men: then how much more ought we to put our selues to it, and with all alacrity runne the race that is set before vs, sith we runne not at an vncertainty, but are sure to obtaine the crowne, one shall not preuent nor deprive another, but all shall vndoubtedly get that which they do expect: and especially seeing that withal we strue for an incorruptible crowne, and shall attaine vnto, not a fading and vanishing, but an abiding and euerlasting dignity.

O but (wil some say) if we bestow our paines and endeavors so much about spirituall things, in the meane time, wee shall neglect those earthly things that are needfull, and so bring our selues to pouerty. Nay, not so. prouision for our families.

Tim. 4. 8.

sling estate, doth neuer impair our present estate: for godlines hath the promises of this life, and of that which is to come: and therefore shall all matters be blessed vnto vs.

Note.

Haue we inheritance, wealth, reputation, dignity, &c. This will assure vs that we haue a good title vnto all, and season & sweeten all, that euery one of them shall be comfortable and profitable vnto vs, making it cleare vnto our hearts and consciences, that the Lord sendeth them in mercie, as pledges of greater matters that he mindeth to bestow vpon vs.

1 Tim. 6. 6.

Haue we not these outward things? Godlinesse will make a supply in stead of all: for that is *great gaine with contentment*: in cōparison of which, all the promises of contentednesse that other things make vnto vs, will be found to be but meere illusions; because it certifieth our soules that God will provide sufficiently for vs, which perswasion alone is able to stay the restless and vnsetled mindes of the sonnes of men, from pursuing after the vnprofitable, deceitfull, and lying vanities of this present euill world.

Vic. 2.

Seing religion is such an incomparable treasure, it should instruct vs in the second place to haue the meanes in due estimation, whereby we may be made truly religious, by which our mindes that are blind, may be inlightned, our hearts of crooked may be made straight, of proud may be made humble, and of fraudulent may be made true and faithfull. And those meanes are the Word, the Sacrament, Prayer, and the like, which are the steps whereby we must ascend vnto this honorable estate: for it is as possible for men to make stayres to climbe vp vnto the sky, as for vs without these, to ascend vnto heauen, by any deuices of our owne framing.

The word is the key that must open hell gates, to set vs at liberty from the bonds of sinne, of Sathan, and of death; and to vnlocke heauen gates, that we may haue entrance into glory: in which respect it is, that Christ saith vnto *Peter*, that he would giue vnto him (and consequently to all Ministers of the Gospel) *the keyes of the kingdom of heauen*, that is the dispensation of the word, which maketh the way vnto heauen ly open to al such as by faith receiue the same into their hearts. So that we should not come vnto the means with a base cōceit, or light estimation.

ration therof, but with a large & ample desire and expectation of taking benefit thereby. If men can once espy a way how they may rise in the world, either to great wealth or promotion, they will be most industrious and laborious in that course, they will refuse no paines in seedes time, though the weather be vnseasonable and cold, and their worke euery way troublesome: but they will put themselues to it with all care and industry, in hope (though it be but an vncertaine hope) of bettering their estate. So those that liue by faires and markets, will not faile one of them ordinarily, neither heate nor cold; winde nor raine, nor any the like impediments shal hinder them from pursuing their commodity; and why then should we be negligent, and play the sluggards while our seedes-time lasteth, & the Lord biddeth vs *plough up the fallow ground of our hearts* that hee may sow therein the seede of life, which will neuer faile to yeeld vs a plentiful haruest, if we can waite vpon him for the same? And why should we be slack and carelesse when our chiefe market daies and faire daies come, and not rather set our hearts and endeouours to seeke after those things, which all that seeke shall finde, and being found, will make vs men for euer.

This should be an encouragement vnto vs, not to thinke any thing too much, that we can doe or suffer, in or for the profession of Christianity. Vse. 3.

Oh, but it is an hard matter (may some say) to fast, and pray, and mourne, and grieue our hearts, continually for our sins! and when we haue done all, to be derided and maligned, persecuted and slaine for a good cause! and besides all these, to seele Gods hand scourging vs, sometimes with pouerty, and want, sometimes with feares & terrors: sometimes with temptations and inward conflicts, &c. Object. Difficulties in Christianity.

These things seeme very great, and very tedious indeed, to flesh and blood: but in truth they are but small, yea matters of nothing, if we consider what is the vse of them, and what will be the end of them; & therefore let vs remember for our comfort when wee are in this strait and difficult and vnpleasant way, that wee are going to be installed into a kingdome; and who is there that being offered a *Baronrie*, or a *Lordship*, yea though Answ.

it be but a Farme, if so be he will take the paines to come for it: who is here (I say) that would take exception, and say, Alas the aire is clowdie, and the weather vncertaine, nay it begins to raine, or haile, or snow alreadie, and therefore I will euen stay at home, and neuer wet my foote for the matter? Nay if there be but likelyhood of some smaller gaine, & the weather fowle, and the waies deepe, and themselves somewhat out of temper also; yet they will adventure to goe through all, and rather ferry ouer, than come short of that profit that is offered: how much more then ought we to breake through all impediments, and swallow vp all difficulties with the consideration of this, that our iourney tendeth not to the getting of some small commoditie, or to the purchasing of some worldly possessions, or to the obtaining of any earthly preheminece or preferment whatsoeuer: but that we are travelling towards our owne countrey, where we shall receiue an inualuable, and eternall crowne of glory? And albeit we must passe through many rough and craggie and thornie waies, and meete with sundry things, that will be very irksome, and vnpleasant; yet let vs account withall, that we shall find many sweet comforts, and ioyes vnspeakeable, and glorious in the middest of our pilgrimage, and in the end shall haue the fruition of that happines which will make amends for all. And this was it that made the Apostle Paul so comfortable, in the middest of al his sufferings: *Therefore we faint not* (saith he) *but though our outward man perissh, yet our inward man is renued daily. For our light affliction which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weight of Glory.* Where we may note, that when he speaketh of the happinesse of another life, he magnifieth the same exceedingly, both for the worth of it, & for the continuance of it: calling it a *farre most excellent*, and *eternall weight of glory*. To be excellent is much, to be most excellent is farre more: to be *far most excellent*, is yet an higher degree: but when he calleth it a *farre most excellent*; and withall an *eternall weight of glory*, it maketh a great addition vnto all the former, and sheweth that it is indeed, an inconceiuable & vnutterable happines that in the heauen wee shal enioy: but one the other side, hee counteth his affliction light and momentany, because it passeth

a. Cor. 4. 16, 17

1. Thim. 4. 8

seth as it were in a thought, and is a thing of nothing, being laid in the ballance against the neuer-fading blisse, that we shall shortly come vnto. And as for that weight that is in the tribulations of this life, it is but as an heavy bagge of gold, that will make the heart of the owner light, in the very cariage of it, and so much the more light, by how much weightier it is. And therefore by all these motiues, we should perswade, yea euen compell our soules vnto patience vnder the crosse of Christ, and to perseverance in the practise of all the duties of godlinesse: a patterne of which patience we haue in the Hebrewes, *Who after they had receiued the light, endured a great fight in afflictions. Partly (saith the Apostle) while ye were made a gazing stocke, both by reproches, and afflictions: and partly while ye became companions vnto them, which were so tossed to and fro. For both ye sorrowed with me, for my bonds, and suffered with ioy the spoyling of your goods. And why? knowing in your selues that you haue in heauen, a better and more enduring substance. If their riches had bene of such value, as they made shew of, & as the world takes them for, they could not haue bene so quickly taken from them: but sith they had betaken them to their wings, these faithfull ones knew, that heauen, which was reserued for them in stead thereof, was faire more excellent, and more durable, and therefore full glad were they, that for the cause of God, they had made so happy and so blessed an exchange.*

Hebr. 10.33.34.

*Verse 1. Blessed are those that are vpright in the way &c.*

*And vers 2. Blessed are those that seek him with their whole heart.*

These words hauing been expounded before, offer vnto vs this doctrine: That whosoever would haue found happines, must haue a sound heart.

So much sincerity as their is, so much blessednesse there wil *Doct. 2.* be: and according to the degree of our hypocrisie, wil be the measure of our misery. It is not in the action done, or in the words spoken, that blessednesse consists, but in the quality of them, that all be done, and spoken soundly and sincerely: this is required Psalme 15. that he that will be a member of the Church militant on earth, and of the Church triumphant in heauen, must *Walke vprightly, and speake the truth from his heart.* And againe in another Psalme, a question is made to the same



effect, *Who shall dwell in the mountaine of the Lord, and who shall stand in his holy place?* and the answere is: *He that hath innocents hands, and a pure heart, which hath not lift up his mind to vanity, nor sworne deceitfully.* In which words we haue a discription of a sound hearted man.

Psal 24. 3. 4.

1 By his actions, that he dealeth vprightly, and so hath innocent hands.

2. By his affection, that he listeth not *up his minde to vanity*, that is, setteth not his heart on any earthly thing: in which sence that Phrase is vsed in the originall. *Ier. 22. 27.*

3. By his speeches, that he hath not sworne, nor any way spoken *deceitfully*.

The reasons to confirme this point, are drawne from the great inconueniences, that will follow on the contrary; for if there a be in any fraudulent and deceitfull heart:

Reasons.

1  
God hath  
quarrell against  
hypocrites.

Psal 32. 3.

1 First there is a deadly quarrell, and mortall enmitie betweene God and him: for who are they, that are reconciled to the Lord, whose sins are couered by the righteousness of his sonne, so that they shall not be imputed vnto them? euen they *In whose spirit there is no guile.* And what wil follow then for those, whose hearts are full of fraude and deceit, but that they must needs be destitute of all hope of the pardon of their sins, and so consequently lye open to the strokes of Gods vengeance due vnto the same?

2  
He loathes their  
seruices.

2 And as their persons are hatefull to the Lord, so are their seruices abhorred of him: for indeed they are not the seruices of God, but of Sathan, and of our owne flesh: and therefore be they neuer so glorious in outward shew, and let them pretend neuer so much zeale, in the performance of them, yet the Lord hath them in viter detestation. As we may plainly see in the hypocritical Pharises, they would be euery where praying with great deuotion: and very often fasting, with great austericy, & blowing a trumpet to giue notice vnto men of their almes-deeds and liberality, and struing with al their might by externall obseruations, to winne themselves the praise of holy and zealous men: yet for all this, our Saviour sharply rebuketh the, saying; *Yee are they which iustifie your selues before men, but God knoweth your hearts, for that which is highly esteemed before men,*

Luk 16. 15.

## Of the Lords Supper.

1,

is an abomination in the sight of God. It is as loathsome vnto him as carions, or toades, or any such creatures as mans nature doth most abhorre, can be vnto vs.

Thirdly, this is another misery of hypocrites, that they liue in continuall feare and danger: there are holes in their maskes, (at least their wil be) and their double dealing shal be seene in- to, it shall sometime or other come to light, how they haue abused Gods presence, and dissembled with their bretheren, by making faire shewes, and pretences of that which they neuer meant: their sins shal not alwaies be hid, but either they wil giue ouer all, in time of persecution, as the *stone ground* did; or in hope of promotion, as *Iudas*, & *Achisophus* did, & so discouer their false-heartednes: or else it shall be drawne forth by their speeches, in their merriments, or in their distempers; or else Gods spirit in godly men, shall destroy it, by working in their hearts, a vehement suspicion of them, and causing them with a iudicious eye, more narrowly to pry into their works, and waies. By one such meanes or other, God will lay them open to the view of the world: so that being in such perill, they cannot but haue a fearefull heart, and a restless conscience.

Luk. 8.13.

And to this purpose, notable is that saying of *Salomon*: *He that walketh uprightly, walketh boldly or surely; but he that peruerteth his waies shall be known.* Whence it is apparant, that the vpright man needeth not to feare any thing, he needeth not to bee afraid of ill men: for though they may disgrace him, they cannot shame him: he needeth not to bee afraide of good men: for the oftner he speaketh to them, and conuerseth with them, the more he is approved by them: neither needeth he to bee afraid of God, for hee that searcheth the heart and the reins; knoweth and alloweth of the integrity of their soules. They haue no cause offeare for the present, because all things goe well with them: neither is there any for afterwards, because all things shall goe well with them, for they shall neuer fall away from God: None can plucke them out of his hand, *Sa-* Ioh. 10. 29.  
than cannot, because he that is in vs, is stronger then he that is in Ioh. 4. 4.  
the world: sinne cannot, because grace will preuaile against it: the world cannot, because this is our victory, whereby we overcome the world, euen our faith. And the Apostle concludeth generally

nerally for all other matters, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the love of God, which is in Christ Iesus our Lord. What followeth now on the contrary part for hypocrites? but he that perverteth his way, that is, alloweth himselfe in any ill course, though neuer so secretly, shall be knowne; that is, his vile and wretched dissembling shall bee detected, if not in this world, yet when the thoughts of all hearts shall be made manifest: they shall be found out first or last, and therefore they cannot but walke fearefully in their ill courses, wherein they walke and giue liberty vnto themselves.

Vse, 1.

This should make vs exceeding carefull, and warie when we offer our selues to Gods seruices, to search and dig deepe into our hearts, that we may cast out all the loose earth that is there, and so our building may bee on a rocke, and not on the sand. We must purge away that leauen of hypocrisie, that hath wholly infected our nature, that so we bee not found to halt in our worshipping of God, lest he take vs with the manner, as he did him that came without a wedding garment, whom he singled out from all the guests that were present, and that not onely to ignominie and reproch, but to euerlasting punishment and torment in hell fire. It is very dangerous then we see to deale hypocritically with God; it is not safe with men, to pretend and say one thing before their faces, and to speake and do another behind their backes, because they may peradventure discern it: but it is more dangerous to dissemble with God, for he doth certainly discern it, and will as certainly punish it.

Mat. 22.

Many when they are reprov'd, or admonish'd, will snuffe at it, and say: What need you bee so hot in the matter? I hope you cannot charge me to bee either Whore or Theefe. But though man cannot charge you, (which all cannot say) is that a sufficient discharge for you? Nay you must looke vnto it, that God find not matter sufficient to conuict you, either of those particulars, or of worse and viler offences.

And let none reply that it is sufficient, that we frequent Sermons, and partake of the Sacrament, and come to prayer

in publike, and vse prayer in the family, and performe other duties that Christian men and women should do, and no more is required at our hands.

Yes, God doth require more then this: he calleth for the heart in all these: though a man bee present at neuer so many Sermons, yet if his minde run after his pleasures, or after his concupiscence, so that when his body trauels one way, his affections trauell another way, all his hearing is nothing worth.

And so in prayer, though there be neuer so many excellent words, apt tearmes, and goodly sentences, yet if they come from the head and not from the heart, from wit and memory, and not from the inward feeling of the soule, they cannot be accepted. God professeth indeed that he will be found of those

that seek him: but then they must seek him with their whole heart: that is, truly and feruently: they must not come with a part of their heart, for then they bring no part in Gods account: but with all their heart: for he that giueth him not all, giueth nothing at all. So for the workes of our calling, if we do not labour therein as Gods seruants, we can expect no wages, we may haue commendation from men, but we shal haue a chieft and rebuke from the Lord; mens tongues may magnifie vs, but Gods hand will confound vs.

Therefore let vs, when wee enter vpon any good way, endeour with an vp-right and true heart to go forward in the same, otherwise it had bene better neuer to haue entred thereinto. Now that we may make sure worke in this regard, let vs try our sincerity by the good effects that doe euer accompany the same.

1 One note therefore of a sound heart (which wee should take for our tryall) is to be vniuersall in our desires, and in our practise, that we haue respect to euery commandment of God, to the first table as well as to the second, and to the second as well as to the first: that we be righteous towards men, as well as religious towards God; and so on the contrary, that we looke to our hearts as well as to our actions, and to our actions as well as to our hearts. Contrary to this rule is the dealing of those that will giue dispensations vnto themselves for many things, so that they can make a shew of some things. What if we be not

Answer.  
Pro. 23.

1st. 19.

Vse. r.  
Marks of an vp-  
right heart.  
1 Vniuersal: or  
bedi: nce.  
Psal. 119. 6.

Heb. 13. 18.

so strict for the Sabaoth? (thinke they) yet we are no sweaters nor blasphemers: what if we take a little liberty for vain sports and idle discourtes? these are but trifles; we will not be adulterers, nor filthy speakers &c. This is a shrewd signe of a heart full fraught with guile and deceit: the property of a good conscience is to be *willing and desirous in all things to walke honestly*. If one be neuer so strict for the Sabaoth, if he will helpe himselfe by a lye now and then, for his commodity, or for his credit sake: and if a man be neuer so rigorous and severe for matters of justice, and yet will steale time from the Lord vpon his day, and spend the same in his own busineses and affaires, whether secretly or openly: and so for any other thing, we will make bold to borrow a little leaue of God; this is an argument of a false and dissembling heart: and therefore this must be taken heed of, as being very dangerous.

Growth in Grace.

Phil. 3. 13. 14.

Verse. 15.

Rom. 15. 14.

Note.

A second marke is to haue a continuall increase in godlines: neither to waxe worse, nor to stand at a stay, but still to strue to grow better and better, as the Apostle Paul testifieth that he himselfe did: *I forget that which is behinde, and endenour my selfe to that which is before: and follow hard toward the mark, to the prize of the high calling of God in Christ Iesus*. And hauing shewed what he did himselfe, he annexeth an exhortation also for vs: *Let vs therefore as many as are perfect*, (that is sincere, and void of grosse hypocrisie) be thus minded. He was not as a vaine foolish man, who running in a race wil be euer and anon looking back how much ground he hath rid: but his eye was vpon the marke, considering how much he had yet to run, how farre off he was from perfection: and the same mind should be in vs, and will be in as many of vs, as are indued with the same spirit that Paul was. We must euery day labour to abound more and more in all *wisdom* and in all *godlinesse*. If we prayed once a day in priuate, and that somewhat coldly at the first, we must afterward pray twise or thrise, or oftner in a day, as occasion is offered, and that more seruently, and feelingly then we did in the beginning. If we did reade and meditate more seldome, and with greater weaknesse and distraction at our first entrance into profession, in our proceeding, we must vse those exercises, more frequently, and performe them

them more seriously and chearefully : and the like may be said for all other duties. Thus if we can labour to do, and when we slip and so are stayed now and then in our race, yet if we recover our selues with speede, and set surer, and looke better to our steps, and make more haste in our way then we did before: we must not be discouraged, though we find not so good a progresse as were to be wished for : God will accept of our endeavour, and his spirit will beare vs witnesse that we haue a true heart, notwithstanding we come farre short of that we should, and other of Gods Saints do attaine vnto. But on the contrary, if we stand at a stay, or start aside like a broken bow, and so turne backe againe vnto folly, it is much to be suspected that we had neuer any soundnesse in vs.

3 A third token of sincerity is, constantlie and carefully to vse all the good meanes of attaining to goodnesse, and to eschew all the inducements that may allure vnto euill. Doth any one hate swearing? then let him shew it by auoiding the company of blasphemers. Doth any one hate impurity and filthinesse? then let him testifie it by separating himselfe from all wanton and lasciuious company, and from all suspected persons & places. If one pretend that he hateth these & the like euils, and yet will aduenture vpon the baite, it is sure that such a one wanteth that truth of heart, which should be in him, and is in all, so farre as they are sound within.

So for the contrary, doth any one desire that grace and religion may flourish in his heart, and that the fruites thereof may appeare in his life? then let him vse all priuate and public religious excercises, wherby these things may be wrought and increased in him; and delight in such company, as both by precept and example may further him therein. Doth any one wish that he could get victory ouer some special sins and corruptions that he is troubled withall? then let him enter into combace against them; as the Apostle did, *Rom. 7*. Let him humble himselfe by fasting and prayer, and complaine & cry vnto the Lord for the repressing of them, and get such forcible reasons against them out of the Scriptures, as may quell the strength and violence of them; and thus a sincere heart will do. But if we make shew that we desire to be godly and religious,

Note.

A constant and conscionable vse of all the meanes.

Note.

Note.



and yet vse not the meanes at all, or but some of them: or if we vse them all, it is but by fits and starts: or if we vse them constantly, yet we do it but remissly and coldly, we cannot haue any assurance that our hearts are faithfull vnto the Lord.

4  
Respecting  
God in all  
things.

1 Cor. 4. 3-4.

1 Thes. 2. 4.

1 Cor. 13. 7.

A fourth argument of sincerity is to performe all duties as in Gods presence, looking vnto him, as the director and discernor of our thoughts, words, and workes, and thinking it sufficient if he approue of vs, though men do dislike vs, as the Apostle Paul telleth the *Corinthians*: *As touching me, I passe very little to be iudged of you, or of mans iudgement, &c. He that iudgeth me is the Lord.* And againe in the Epistle to the *Thessalonians*: *As we were allowed of God that the Gospell should be committed vnto vs, so we speake: not as they that please men, but God, which approoveth our hearts.* And therefore he prayeth in another place, that the *Corinthians* might do none ill, not that he might seeme approved, and haue the credit of their goodnesse, as being wrought chiefly by his ministry: but that they might do that which is honest, though he were disallowed, to wit, by men: for with God the righteous Iudge, he knew that he should be both approved and rewarded. Thus he that is a seruant, faithfull and trusty in his place, serving the Lord Christ in conscience, & not men with eye-seruice, albeit he should be accounted the most idle and vntrusty seruant in all the family, (being indeed the most diligent and painfull of all) he will still go on with his faithfulness, and not diminish any iotte of his industry and laboriousnesse.

Job. 31. 1.

This *Iob* alledgeth as a testimony of his integrity, that whereas he might haue given free scope to his eye for wanton lookes, and to his heart for sinfull affections, yet he saith of himselfe: *I made a couenant with mine eyes, why then should I think on a maid?* And why was he thus ieaious of himselfe, and thus carefull to guide his eye, and to gouerne his heart in a right maner? the reason is rendred, *vers. 4. Doth not he beholde my wayes, and tell all my steps?* That also is *Iosephs* commendation, that whereas he might haue liued in impurity and filchinesse, not only without blame and reproch, but euen with the fauour of his sinfull and vnchast mistresse, yet the feare of the Lord restrained him from that monstrous, and abominable sinne: *Hon-*

can I do this great wickednesse (saith he) and so shine against God? Gen. 39. 10.

Yea though she spake to him from day to day, yet he refused, and would not so much as be in her company, lest any temptation should be offered vnto him by that occasion: he would rather haue her displeasure then Gods, & rather be imprisoned amongst malefactors, for forbearing of euill, then to be vexed and corrupted on the racke of an euill conscience for committing of euill.

And this good disposition Gods seruants do many times find in themselves, that when they haue falne into any secret sin, and haue entertained vaine & foolish thoughts, or corrupt & carnal affections, when they haue ouershot themselves in their speeches, or in their carriage, and no man discerneth it, yet they take themselves with the manner: & knowing that Gods holy eies are vpon them, they iudge & condemne themselves, and are thoroughly angry with themselves for that which they haue done. Note.

Yea sometimes, when men praise and extoll them, yet they blush within themselves, and haue an holy indignation against their owne soules, that they haue dealt hypocritically, or vaine gloriously, or lightly, or indiscreetly, or passionately. This is a very singular mark, & vndoubted argumēt of great piety & sincerity. As on the contrary, it is a certain note of grosse hypocrisy, either to be caring what men thinke, & speak of vs, & of our doings, & neuer to regard what god seeth amis in the same. 5

I The last note (though many other might be named, shall be this, patiently to endure an admonition, and reproofe, and to be desirous of the same, to the intent we may profit thereby: in publicke to like best, and desire most those sermons, wherein our owne corruptions are most thoroughly met withall, and stricke at with greatest sharpnesse, and vehemency: and in private, to be most glad of the society of those friends, that will in wisdom and mercy, tel vs most often, and most plainly of our faults. To receiue a rebuke will agly and profitably

Hypocrites, cannot abide that any should rubbe vpon their galled backs as it were, or come neare the to touch their gouty, and festered, and corrupted consciences, but they will wince and kicke, and lay about them, and cry out on those that are such iudgers, and such busy-bodies (as they tearme them) and so reiect all wholesome reproofes, & carry a bitter heart against the.

the reprovours. Onely those that are sound-hearted, can submit themselves, in the lowlinesse of their minds, and meekenesse of their spirits, to beare admonitions, when they neede it, (be he a superiour or an inferiour that administred the same) and labour to make a right vse hereof, and to loue the partie the better, that will deale so mercifully and faithfully with their soules.

Obser.

Indeed Gods best children, may sometimes faile herein, and begin to bustle, and take on, when they are somewhat sharply dealt withall, and cannot so readily and chearefully swallow and digest those bitter pills, as they should: but if they be grieved in their soules, that they find so much pride in themselves, & though they be a little distempred in company, yet when they are alone, they are ashamed of their folly, and desire more wisdom and grace to reape benefite by the admonitions that shall afterwards be given them, and begin to thinke more reverently of the parties that shewed them that mercy and kindness: they should not be dismayed, knowing that they are true *Israelites*, in whom there is no guile, notwithstanding that unwillingnesse and vntowardnesse to vndergoe a rebuke, that they find in themselves, and their corrupt nature.

Vse. 3.

Note.

2 Chron. 30. 18  
19.

Thirdly, this is for the great comfort of all such. These notes of vprightnes in themselves, though they haue many corruptions and imperfections, mixed with their best works, yet seeing they haue pure hearts, they are happy and blessed, and shall find the good effects of their blessednesse. True holinessse, and true happines are neuer separated. As for perfection, God lookes not for it at our hands. If sinne hange on vs, but wee would faine cast it off: if we find vnbeliefe, but would most gladly get faith: if wee be troubled in our hearts with hardnesse, but are desirous of softnesse: if we be humbled for that we cannot be humbled sufficiently, nor get such a large heart as we would to desire and expect grace from heauen, let vs not be discomforted for our defects and frailties: for the Lord will spare vs, and be gracious vnto vs in his beloved sonne: according to that worthy prayer of good King Hezekiah: *The good Lord be mercifull toward him that prepareth his whole heart to seeke the Lord God of his Fathers, though he be not elensed according to the*

puri-

*purification of the Sanctuary.*

Though many haue bene braulers heretofore, let them labour to be peaceable: though they haue ben worldly, let them strue to be heauenly: though they haue bene filthy, let them endeauour to get chastity: though they haue bene ignorant and prophane, let them study to obtaine knowledge and holiness: and then they may come to the Lords table, & welcome: the Lord will haue respect vnto them, and grant them pardon for their finnes, and supply all their wants, and giue them more grace to doe their duty, in the remainder of their life, and in the daies of their pilgrimage that are yet behinde.

*Surely they worke none iniquity.* That is, they make not a trade, and common practise thereof. Slip they doe, through the infirmities of the flesh, & subtilty of Sathan, and the allurements of the world: but they doe not ordinarily and customably goe forward in vnlawfull and sinfull courses. In that the Psalmist setteth downe this as a part, (and not the least part neither) of blessednesse, *That they worke none iniquity, which walke in his waies:* the doctrine to be learned hence, is this, that it is a marvellous great prerogative to be freed from the bondage of sinne,

*they con-  
municate  
not from  
holiness  
10204*

Doct. 3.  
A prerogative  
to be freed from  
sinne.

If there were no other reward but this, yet it were a happy thing to be religious, euen in this respect, that we shall be set at liberty fro such a seruice. This point is euident from the Apostles words, where he speaketh thus: *God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of doctrine, wherunto ye were deliuered.* Where we see, that this was not the least priuiledge that they had by being Gods seruants, but indeed a matter for which he was greatly to be magnified; that whereas they had bene the slaues of sinne, and (as base drudges) at the commaund of euery vile and wretched lust: by the vertue of the word powerfully preached vnto them, and faithfully receiued by them, they had bene deliuered from that bondage, and made the seruants of God in righteousnesse, and holinesse of life and conuersation. And therefore in that same Chapter, verse 14. it is promised vnto Gods children, as a speciall fauour, *That sinne shall not haue*

Rom. 6.17.

have dominion over them. It may sometimes tyrannously vsurpe authority in them: but the strength of grace, and the operation of the holy spirit of God, will still diminish, and at last abolish the force and violence thereof: so that it shall neuer beare such sway over them, as in the time of their vnregeneracy it did.

Reasons.

2. 24

Ephes. 2. 2.  
Sathan is the  
maister of all  
sinners.

Their seruices

Note

The truth of this doctrine, will yet more clearly shine forth, if wee consider, what the maister, the seruice, & the reward of sinful persons are. As for their maister, it is Sathan: *For he is the God of this world, and the Prince that ruleth in the children of disobedience*: of whom all vnbeleeuers are held in captiuiy, and still imployed according to his will and pleasure. Now he is a more cruell and sauage tyrant, then euer *Pharoh* was: though he were very fierce against the *Israelites*, and exercised great tyranny ouer the, yet Sathā putteth his vassals to carry heauier burdens, and to toile out themselves in baser workes, then euer the taskmasters of *Egipt* imposed on the poore *Israelites*. For all impenitent sinners are in thraldome to euery brutish lust: they must defile their bodies, and corrupt their soules, and consciences, and pollute all their workes and waies, when, and in what maner soeuer the Diuell will haue them; they must conuerse with euery lewd and sinfull companion: they must runne vp and downe, like drudges, to follow euery vaine and base delight, to pursue euery means and trifling commodity: and to hunt after euery promotion and dignity that offers it selfe vnto their view.

They cannot liue peaceably in the day, nor rest quietly in the night: as we may see in gamesters, who breake their sleepe, mispend their time and strength, depriue themselves of a comfortable estate, and bring many miseries vpon themselves, and their families, by the quer eager pursuit of their vngodly and ynchristy courses. It is a wofull and lamentable case, that franticke persons are in, that must haue euery one in the family to attend vpon them, and to haue an eye vnto them, least they should hang themselves, or drowne themselves, or get a life to cut their throates, or some way or other worke themselves mischief: but farre worse is their case, that are possesse with a spirituall frenzie, and led by the suggestions of Sathan, who

are

are euermore labouring to worke out their owne ouerthrow, & to bring vpon theſelues deſtruction of body & ſoule: which is the reward that Satan giueth them, for all their paines that they haue taken in ſeruing him, and in fulfilling the luſt of their owne wicked fleſh: according to the ſaying of the Apoſtle, *The wages of ſin is death*: that is, euerlaſting death: Which is an vtter ſeparation from Gods bleſſed preſence, and from all manner of comforts whatſoeuer, to endure vnſpeakeable and endles torments in the lake that burneth with fire and brimſtone, which is the ſecond death.

<sup>3</sup>  
The reward.

Rom 6.

Reuelation.

Another reaſon, why it is a great priuiledge to be exempted from the dominion of ſinne, is, becauſe it is a testimony that we are the ſonnes of God, as it is ſaid by the Apoſtle *Iohn*: *He that committeth ſinne is of the Diuell*, and: *Whoſoeuer is borne of God ſinneth not*. And why? becauſe the efficacie of the word and ſpirit doe reſtaine him therefrom.

<sup>2.</sup>  
Reason.

1 Iohn. 3. 8. 9.

A third reaſon is, becauſe that is it whereby we are made conformable vnto Chriſt Ieſus: when we are freed from the ſlaue-rie of ſinne, we are ſtill translated from glory to glory, and haue the Image of God renewed in vs daily more and more, *purging our ſelues euery day as Chriſt is pure*.

<sup>3.</sup>

This ſerueth for our inſtruction, that ſeeing it is ſuch a pre-eminence (not to be a worker of iniquity:) therefore we ſhould hereby ſence & arme our ſelues againſt al enticements, whereby we might be allured to ſinne, either in heart or in behauiour, when pleaſure ſmileth vpon vs, or filthy lucre ſetteth on our hearts, or preferment calleth for vs, &c. Let this be as a buckler whereby to repell all the ſir darts of the Diuell: *It is a bleſſed thing to worke none iniquity*, and, *What ſhould it profit a man to winne the whole world, and to loſe his owne ſoule?* Moſes choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne, and the preferments of Egypt for a ſeaſon.

1 Iohn. 3. 3.  
Vſe. 1.

Luk. 9. 25.  
Heb. 11. 27. 28.

It was a fooliſh & mad part of the *Iſraelites*, to deſire to returne into Egypt, the houſe of their bondage, that they might eate of their fleſh pots, and of the leekes and onions, that in time paſt they had there enjoyed: but much more void of ſence & reaſon are they, that who they haue been once deliuered from that ſpirituall ſeruitude, will caſt themſelues into thraldome a-



gaine: and when they have bene puld out of the snares of the Diuell, wherein they were held at his pleasure, will returne againe to folly, & intangle themselues the second time. Wherefore let this put strength into vs in all conflicts, that we may stand resolutely, as against other assaults, so against that of the examples of great and mighty men, who vtuallly take their liberty in all voluptuous and licentious kindes of liuing. This consideration (I say) should arme vs against it: *The Lord hath pronounced them blessed that worke none iniquity*: and if I be of the number of them, I shall be more happy in renouncing sinne, then the greatest Potentate in the earth is, or can be in committing of sinne. And therefore let vs deale as *Eliphaz* did in the booke of *Iob*: *I haue seene the foolish well rooted* (saith he) *and suddenly I cursed his habitation*: not by way of imprecation, but of denuntiation of Gods iudgements due vnto them for their euill workes, shewing that they tooke such courses as did make them and theirs accursed, and bring the vengeance of God vpon them: the meditation whereof was a strong bulwarke to fence him against all temptations vnto the like sinful and vile practises.

Vse 2.

2 This maketh for the terror of all such as do drinke in sin with greedinesse, and giue allowance to themselues in blaspheming, in Sabaoth breaking, in wantonnesse, in lying, and slandering, and scoffing, and such other fowle vices. If they be blessed that do not work iniquity, then cursed are they that make a common practise thereof.

Object.

But I hope (will some say) a mans heart may be good, though he overshoot himselfe by rapping out an oath now & then, and by speaking foolishly and lightly &c. you must not iudge (say they) God knoweth our hearts.

Answer.

He doth so indeed, and he hath made knowne vnto vs by his word, that an ill tongue and an ill life do alwaies argue an ill heart: *for out of the abundance of the heart, the mouth speaketh*: and a good tree cannot bring forth such rotten fruit, nor a pure fountain send forth such muddy & filthy streames, as do euermore issue forth at their profane mouthes, & are deriued from their impure consciences vnto all, or to the most part of their actions.

Luk. 6 45.

Mat 7. 17. 18.

Then

*Thou hast commanded to keepe thy precepts diligently.*

The doctrine that these words afforde is this, that nothing is superfluous that is done in obedience to Gods holy will.

Doct. 4.  
Strict obedience  
to be laboured  
for.

a Cor. 7. 1.

The word translated *Diligently*, doth signifie in the originall tongue (*wonderfull much*), so that the words go thus: *Thou hast commanded to keepe thy precepts wonderfull much.* And this the Apostle vrgeth the *Corinthians* vnto: *Having such promises beloved, let vs purge our selues from all filthinesse of the flesh and of the spirit*: that is, from all maner of corruption, as well inward as outward. And that was the drift of Christ Iesus in giuing the the true interpretation of the law, which the Pharisees had corrupted by their false expositions: I say this was the drift, to draw men from resting on the outward obseruation thereof, & to bring them to haue regard vnto their thoughts, & to the affections of their hearts: & moreouer in their practise to do those things which heathen men & hypocrits could not attaine vnto: & therefore he often vrgeth this sentence, to shew the slenderesse and insufficiency of their obedience: *What singular thing do yee?* Implying that Christians must in many things be singular, and differ from, and go beyond the common sort of men.

If one could doe as much good as an hundred, yet he could not doe the hundreth parte of that which a Christian ought to performe. Let him say still (for it is a truth) I am an vnprofitable seruant: I haue done no more then my dutie, nor so much as my duty. As Christ came to fulfil all that his Fathers law required, so it behoueth vs to obserue every thing that wee are commaunded: though not in perfection which we cannot attaine vnto: yet in vprightnesse, and with our best endeouours. When the *Israelites* told *Moses* that if he would goe neare, and heare what the Lord said, and declare it vnto them, they would heare and doe all that the Lord should say, the Lord himselfe testified the equitie of their words, that *They had well spoken, all that they spake, and wished that there were such an heart in them, to feare him and to keepe all his commandments alway: that it might go well with him, and with his children after them.* Whereby we are informed what is acceptable yn-

Luke 17. 10.

Deut. 5. 28. 29

1 Cor. 15. 58.

to God, and profitable for our selues: namely, entire obedience for our comfortable welfare, and constant obedience for our continuall happinesse: and to the same purpose tenderth that serious instigation, of S. Paul to the Corinthians: *Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwaies in the worke of the Lord: for as much as ye know that your labour is not in vaine in the Lord.*

Reasons.

First, no vaine thing is commaunded, but every precept that he giueth is holy, & every duty prescribed to vs, is needfull to be performed, he requireth nothing but that which is good, and iust: and who can charge vs to do more than enough, whiles we deale onely in that which is iust and good?

Secondly, the Lord desireth to be serued with all due care, and faithfulnessse: can any man say, I am before hand with him, and I haue done more for his sake than he hath for mine? doe we not receiue from him breath, and being, and life, and liuing, and preseruacion, and saluation it selfe, and all things els?

3 Thirdly, our labour is not lost, nor trauell mis-spent in yeelding obedience to him: for he will reward it at the full, and aboue all desert. No man worketh for him without wages: not a godly action, not a godly word, not a godly purpose, not a godly motion of heart shall passe without pay and compensation.

Fourthly, every default and omission of well doing, at euery time deserueth damnation: and either shal be recompenced with the death of the sinner, or hath bene already requited with the torments of Christ.

Vse. 1.

Against Popish  
observations.

For confutation of the Papists, that little regarding the commaundements of God, expect great matters for their deuotion, and their outward inuentions and obseruations: but who hath required those things at their hands? the Lord commaundeth them to keepe his precepts, othewise they can expect no recompence from him; but that may be said of all their inuented worship, which was spoken of them that were so full of externall ceremonies (as touch not, tast not, handle not) in the Apostles time: concerning all which he saith: *They perish with the using, seeing they are after the commaundements,*

Colos. 3. 23,

and

and doctrines of man: So soone as the worke is done, the reward is gone.

Besides, here may be confuted all their works of supererogation: If God command vs to obserue his law in perfection, then what can there be left for them to performe beyond that which he commandeth? Doth Christ bid vs say, that *when we haue done all that we can, we are unprofitable seruants*, and haue performed no more then our duties; and will they be so audacious as to bragge of an ouerplus of well doing? Is it possible for obedience to exceed the commandement? or for ought to be any thing worth that is not done in obedience? but to let them passe.

Against works  
of supererogation.

This is for our instruction: hath God enioyned vs to obserue his precepts so exceeding carefully and diligently? then let nothing draw vs therfrom, no nor in the least circumstance: let vs esteeme nothing needlesse, friuolous, or superfluous, that we haue a warrant for out of his word: nor count those too wise that will stand resolutely vpon the same: if the Lord require any thing, though the world should gaine say it, & we be derided and abused for the doing of it, yet let vs proceede still in the course of our obedience.

Vic. 3.

Sithence our maister doth require it as a due, and it becometh vs to yeeld it as a duty, & our hire is so great for the performance of the same, which will also be enlarged as our integrity shalbe increased, the greater our faithfulness shall be found, the more praise we shall obtaine, accompanied proportionably with al other good blessings. And let this be a motiue further to incite vs to such diligence, that the Lord is much displeased with remisnes and negligence: sloathful persons are euery where reprehended in the Scriptures, even for being idle in humaine affaires, and matters that concerne mens present estate: much more then doe they deserue to be sharply reprobued, and also corrected for their carelesnesse in those holy works, whereabout God setteth them: he that doth not as much as he may in the seruices of God, may looketo haue more stroakes from his hand, and rebukes from his mouth, than will be for his comfort.



## THE EIGHT SERMON.

JOHN. 6. 26. 27.

*Iesus answered them, and said: Verily, verily, I say vnto you, ye seeke me, not because ye saw the miracles, but because ye ate of the loaves, and were filled.*

*Labour not for the meate which perisbeth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath God the Father sealed.*



He fleshly followers of our Lord Iesus Christ, ha-  
uing bene miraculously relieued at his hand with  
corporall food, once, expect as much againe:  
and not finding him in one place, where it was  
likely he would haue bene, they seeke him in a-  
nother, where without a miracle he could not be: for the Sea  
was betweene them, and ship they knew there was none left  
to transport him; whereby they tooke occasion to demand of  
him when he came thither, insinuating that they coniectured  
how he came thither, even by walking vpon the waters. To  
these our Sauour directeth the words of this text, and others  
that follow: nor answering to their question how he came, be-  
cause it fauoured of adulation, and was somewhat frivolous:  
but discovering their purpose, why they came, and that was  
hypocriticall and carnall. Now for the sence of the words,  
where he layeth to their charge, that *they sought him not be-  
cause they saw the miracle*: it is to be vnderstood that they ap-  
prehend not his diuine nature, nor sought to know him as  
God and their redeemer, by vertue of the miracle: but onely  
hoped that he would worke another to feede their bodies a-  
gaine, and make them to fare well often. And hauing repro-  
ued them, he proceedeth to instruct them, prescribing a more  
wise and profitable course for themselves and their posterity:  
and that is, to preferre things that are euerlasting, before those

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that are perishable & momentary. Nor that he precisely forbiddeth to labour for foode, and other maintenance, but to labour couetously with too greedy a desire, to labour immoderately, & with too great trauell: to labour principally for that which is earthly, and more remissly for that which is heavenly: this is that which he here forbiddeth. By meate, figuratiuely so called, *which endureth vnto everlasting life*, he meaneth the gifts and graces of Gods holy spirit, whereby the soules of his people receiue strength & comfort constantly: even vntill the fruition of that blisse and immortality, whereunto they shall attaine for euermore hereafter.

Now for their better assurance, that they might certainly know that they should not lose their labour in seeking for this durable foode, this bread of life, himselfe vndertaketh to bestow it vpon them: and that by the appointment of God his father, who hath sealed him to this office, as Princes, and great men do authentically confirme the authority of those whom they imploy in weighty affaires, by their scales and letters Patents.

This answer therefore of Christ, consisteth of two parts:

- A { Reprehension.  
Exhortation.

In the reprehension he declareth:

- 1 What they neglected: they made not a profitable vse of the miracle which they saw.
- 2 Wherein they transgressed: they had a sinister respect in looking of him: it was for their bellies sake, and not for conscience sake.

In the exhortation, he perswadeth them most to affect the spirituall meate by two arguments.

- 1 In regard of the goodnesse and lastingnesse of it: *It endureth vnto everlasting life.*
- 2 In regard of the Author of it: { 1 Christ giuing it.  
2 The father ordaining it to be giuen by Christ.

The words which they spake to Christ, were reuerent, they called him *Rabbi*, and tooke knowledge in some sort of his strange manner of passing ouer the sea: and had before in verse



14. testified that of a truth, *he was the Prophet that should come into the world.* And not so onely, but as it appeareth in verse 15. *They minded to take him, and make him a King:* yet the first answer that he giueth vnto them is a rebuke: whereby we learne, that

Doct. 1.  
*Our best friends  
must be admonished.*

By faire speeches to vs, or courteous vsage of vs, we ought not to be stayd from telling men of their faults, when by our calling we are required to admonish them.

Dan. 5.

It becometh not a good man, to suffer his heart to be as it were bribed with kindnesse, that his mouth should be stopped, when God and fit opportunity calleth vpon him to open it. Though *Belshazzar* would needs haue *Daniel* cloathed with purple, and a chaine of gold put about his necke, with promise of great preferment: yet *Daniel* spared not to tel *Belshazzar*, that he had lift vp himselfe against the Lord of heauen, and profaned his holy vessels, and praised Idols, and not glorified the G O D in whose hand was his breath, and all his waies.

17. King. 3. 13. 14.

The example also of *Elisha* will proue this vnto vs: when *Iehorā* the King of *Israel* made suit vnto him for the obtaining of water for himselfe, and two Kings more together with all their host, telling him that they were yndone, and should fall into the hand of their enemies, if he did not helpe at this pinch and in this great strait; not withstanding this submisle & humble maner of intreaty, he spareth him not, being a wretched Idolater, but answereth him roundly and sharply: *What haue I to doe with thee?* (saith he) *get thee to the prophets of thy father &c.* As the Lord liueth, in whose sight I stand, if it were not that I regard the presence of *Iehoshaphat* King of *Iudah*, I would not haue looked towards thee, nor seene thee. Marke how lightly he setteth by this wicked king: telling him that he would nor giue him so much as a good looke, much lesse be an instrument of releasing him & his army, were it not for good *Iehoshaphats* sake, whose heart was vpright with God, though he were faulty in ioyning with those Idolaters. And againe when *Hazael* came vnto him, with a present of euery good thing of *Damascus*, as much as forty camels could carry, and vsed him with all reuerent respect, calling him *my Lord*, &c. yet he dealt plainly with him, and with tears told him what a tyrant he should be, and

2. Kings 8. 9. 12.

& what hauocke he should make amongst the people of God. So Christs Iesus, an vndoubted patterne for our imitation, when he came to *Martha*, a good woman, and very louing and kind vnto him: yet being more carefull, to make prouision for his body, than to get prouision for her owne soule, and finding fault with her sister *Mary*, that was better employed then her selfe, Christs mouth was not stoped with her meate, for he reproveth her, and commendeth her sister, saying: *Martha, Martha, thou carest and art troubled about many things: but one thing is needfull: Mary hath chosen the good part, which shall not be taken away from her.* Luke. 11. 41. 43.

Now the reason of this Doctrine, is 1. in respect of them, because otherwise we should deale vnfaithfully with such as Reason. deale kindly with vs: and when they shew their loue vnto vs, we should shew our hatred towards them, if we do not helpe them when we haue a calling, and some likelyhood of doing them good. It were as great an iniury, as if when a patient speaketh friendly to his Phisitio, & telleth him that he wil content him at ful for al his care and paines that he shall take, he thereupon should grow more remisse and carelesse, and giue him rancke poyson, in stead of wholesome receits, and curing medicines.

2 In respect of our selues, if wee be slacke in admonishing our friends of things amisse in them, because they speake louingly, and carry themselues in a friendly maner towards vs, wee shall thereby prouoke Gods displeasure against vs: and so their faire words & cheareful looks, shal looke angerly vpo vs, and speake sharply vnto vs: and we by our silence, or by our flattery, shall make their sinnes to become our owne, and so both we and they shal be punished together. This maketh for the iust reproofe of those that frame all their praises and dispraises according as they themselves are dealt withall: if they be well spoken of and well vsed, they wil be altogether for the parties that do so befriend them, and they shal be sure of their good word: but if others be preferred and they neglected, especially if vpon their iust desert, they be roundly taxed and reprovcd, then the case is altered, and the streame of their commendation turned another way, and instead of their former speeches of approbation, you shall

Michah. 3. 5.

heare from the bitter inuectiues, and termes of reproch, much vnbecoming the mouth of a ciuill man, much more of a Christian. Of this sort were those false and deceitfull Prophets, which were likened to dogges: let men cast a bone vnto them, as it were, and fill their mouthes with somewhat now and then, and they will fawne vpon them, and tell them their case is good, they shall be sure of peace and prosperity: God is well pleased, and all things shall go well with them, albeit in the meane while, they be the most vile and wretched men in the world. But as for those that wil not feed their couetous humor, though they were the best men that liued vpon the earth, they shall tast of their doggish behauiour: they shall be snarled at, if not bitten: if they put not into their mouthes (saith the Prophet) *they prepare warre against them*: they furnish themselves with a number of bitter and biting reproofes, with a multitude of heauy and grievous threatnings to powre out against them in full measure. But these are farre from our Sauours spirit, who would frame his speeches to the good of all without exception: not sparing those that were kinde vnto him, nor laying loaden on men for withholding kindnesse from him: speaking not pleasing but profitable things vnto all sorts. Thus true and feruent loue vnto God and men, made him to deale: and selfe loue and selfe respect maketh false hearted hypocrites to take a quite contrary course.

Here is matter of instruction for vs to imitate our Sauour in this point, and of a great comfort vnto such as (in a zeale of Gods glory, and compassion ouer the soules of men, and in conscience of discharging their owne duty) seeke to recompence naturall kindnesse with spirituall kindnesse: and when men shew their loue vnto them in a ciuill maner, do endeuour to requite it in a Christian maner, as well as in the like kinde: and do not suffer the faire speeches or good turnes of any, so farre to dazell their eies that they cannot see, or to tye their tongues that they cannot speake against those things that are amisse in them, but deale faithfully with their soules in that behalfe; howsoeuer they may sometimes beare the imputation of inhumanity & indiscretion, yet if they deale wisely and mercifully, as our Sauour did, though not in the like perfection, they

they may take comfort therein. For howsoever ignorant and carnall mens consciences be against them, yet the testimony of God, and of their consciences will be for them, and beare them out of all calumniationes & reuiling speeches, that are inuented to defame and disgrace them: and this shall be found true whē all men shal be proued lyars, that he that reprobeth (when he hath iust cause and calling thereunto) *shall finde more fauour at length then he that flattereth.* And thus much for the generall doctrine. Now let vs consider the words more particularly.

*Verily, verily, I say vnto you, yeo seeke me not, &c.*

In that Christ Iesus taketh notice of the disposition and inclination of their hearts that do now follow him, and intended the filling of their bellies, though they pretended to seeke after the satisfying of their soules; the doctrine hence to be collected, is this: that our Lord Iesus Christ is acquainted with the purposes of such as come to his seruices, and to the meanes of their saluation.

He obserueth what is the principall end that they aime at, as we may see in this place: they affoord Christ very good words, and are ready to acknowledge the miracle that he had wrought: and yet he doth not onely see, but narrowly looke into that fleshly respect that they had in coming vnto him, and tels them plainly of their hypocrisie, and that with a protestation, *Verily, verily, &c. q. d.* I say it for a truth, disproue me if you can, and I auouch it againe, because it is a matter of weight, that you come to feed your bodies vnder pretence of feeding your soules. And as he did descend into their hearts, and find out their fraud and guile, so doth he continually behold all the windings and turnings that are in the hearts of the sonnes of men. This may appeare in the Gospell of *John*, where it is said: that *many beleued in his name when they saw the miracles that he did:* they were moued in a sudden passion vpon the sight of such great wonders, to thinke that he was the Christ: but (it is added) Iesus did not commit himselfe vnto them, he would not trust them (notwithstanding the faire shew they made) *because he knew the all, & had no need that any should testify of man: for he knew what was in man:* he proued that they were

*John 17*  
*revelation of*  
*in Rom*  
Doct. 2. 592  
Christ is the  
searcher of  
the heart.

*John. 1. 23. 24.*

not found, whatsoever others thought of them: neither did he stand in need of the testimony of any, that should tell him, this man is upright, this man is not: for he knoweth a mans heart better then himselfe doth: and it may be made yet more cleare, by reason that God is priuy to mens thoughts, because he 1. publisheth them, 2. reproveth them, 3. punisheth them.

Reason.  
Ezek. 14. 1. 3.

1.  
He publisheth  
mens thoughts

First, that he publisheth them to others, is apparant in *Ezekiel*, where the Lord telleth the Prophet, that howsoever the Elders of Israel came vnto him, and sate before him, yet they had set up Idols in their hearts: & howsoever they would haue men to beleue that they were the holy seruants of God, that they loued the word of God, & came to heare what he would teach them: yet the Lord declareth vnto *Ezekiel*, that their hearts were not withdrawne from Idolatry and superstition, & therefore that he should thinke neuer the better of them for their outward semblance of religion.

Reproveth  
them.  
Mat. 9. 4.

Secondly, as he publisheth their thoughts to others, so he reproveth them for the same himselfe: as the Euangelist testifieth, *When Iesus saw their thoughts, he said: wherefore thinke ye euill thoughts in your hearts?* Where it is plaine, that therefore he rebuked them, because he discerned the corruptnesse of their thoughts, in iudging hardly of him, because he had said to the man sicke of the palse: *Thy sinnes are forgiven thee.* And indeede what equity were it that Christ should blame men for their cogitations, vnlesse he were the searcher of the heart? It is indiscretion, and an iniurious part for a man to find fault, vnlesse he can directly proue that which he layeth to another mans charge: and how much vnbecoming the infinite wisdom and righteousness of Christ must we needs thinke it then to deale with any in that sort? Nay he forbiddeth vs to iudge rashly, and commandeth vs to iudge righteous iudgement: and therefore he will much more obserue that rule himselfe.

3.  
He punisheth  
them.

Thirdly, he doth correct and punish men for their peruerse and naughty imaginations and affections, and therefore he must needs be a discernor of the same: for otherwise how should he proceed according to euery mans desert? And that

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he doth inflict punishment on men for thoughts, the Prophet *Isaiah* say. 29. 15. *Isaiah* sheweth when God chargeth the people, that though their bodies were neare him, yet their hearts were removed farre from him: and therefore he threatneth that he will do a marvellous worke with them, to wit, that the wisdom of the wise should perish, &c. that he would insatuate them, and giue them vp to blindness of mind, and to senselesse of heart, as afterwards it fell out in their children the Scribes and Pharisees, to whom all things that Christ Iesus spake: seemed parables, so that they knew not the mysteries of the kingdome of heaven, but had eyes and saw not, eares and heard not, hearts and minds, and vnderstood not the things that were taught them. And as God doth lay iudgements vpon the soules of men, which are the most grievous, so doth he also on their bodies, euen for their defects and wants, as we see in the *Corinthians*, amongst whom many were sicke, many weake, and many smitten with the stroke of death, because they came negligently and vnpreparedly vnto the Lords table: and so doth his heauy hand lye vpon many now adaies, being stricke with the pestilence, and such like plagues of God, for coming profanely, irreligiously, and hypocritically to the word and Sacrament: not in outward appearance for ought that we can see, but before the Lords eyes who searcheth the heart and reines, and layeth his corrections according to the measure of mens inward prophane, and lewd disposition. Now this he would not do, vnlesse he could proue the guilty: but indeed he is able to indight them, & to produce witnesses against them, that these & these haue bene their secret sins, such and such vile thoughts they had at such a Sermon, at such a Sacrament, and their hearts were wandering about their pleasures and profits: they were full of malicious and reuengfull imaginations and intents, nothing regarding Gods presence, nothing affecting nor reuerencing his ordinances: and these things he can make, their owne consciences to testify against them, & therefore doth iustly plague the for the same. And as in this life, so at that great assizes at the last day, the Lord will lighten things that he hid in darknesse, and make the counsellof mans heart manifest: and bring euery secret thing to iudgement, whether good or euil, that al may receiue

In their soules.

In their bodies

As in this life, so in that which



according to their works.

If then all shall be at that time iudged and rewarded, according to their thoughts, most sure it is, that God well obserued the same while they liued vpon the face of the earth, and kept the same in his booke of records.

Vf. 1.  
Sincerity in  
Gods seruices

Since the Lord marketh, whether men come in loue and in sincerity, or for fashion and in hypocrisie, let this teach vs to present our soules before the Lord, and to serue him soundly and religiously: not onely behauing our selues in as orderly a manner as others doe, but in as holy a manner as we can. Diuers there are that will repaire to Gods house as often as the best and make a colourable shew of reuerence in Gods worship, sitting modestly in the view of the congregation, not gazing hither and thither, nor expressing any vnseemly behaviour: yet neuerthelesse except God see their hearts well exercised, all that men behold, and take notice of, is nothing worth. They seemed to be very forward, of whom the Prophet *Isaiah* maketh mention, they would inquire after the ordinances of iudgement and iustice, and seeke the Lord, and not by fits and starts, but daily: they would be at euery lecture of the Prophets, and obserue euery Saboth, marke what was deliuered, make repetition of the same, and if there were any thing that they vnderstood not, they would aske direction, and search out the meaning of it: and yet the Prophet is bid to cry out against them with full mouth: Cry aloud (saith GOD) lift up thy voyce like a trumpet, and shew my people their transgression, and to the house of Iacob their finnes. And that because they came with hollow and hypocritical hearts, as their vnholly and vnrighteous behauour afterwards did witnesse to their faces.

*Isaiah. 58. 2*

And therefore that must be looked vnto, that we satisfy Gods eyes, as well as mens, and to that end search out, and cast forth all the leauen of hypocrisie that is in our hearts: for if we doe not find it out, God will: and if we spare our selues, God will not spare vs. Well we may delude our owne soules, but God is not mocked: outward seruing of him, may make the Minister thinke vs vpriight, & cause our neighbors to esteeme vs good Christians: but except God approue of our hearts,

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we are neuer the better, for the good opinion that men conceiue of vs.

This is for the exceeding comfort of such as are true. hearted, and that in a double respect.

1 In regard of that approbation which the Lord will giue vs, if he be a witnesse of our sincerity and faithfulness. If we come to the Sermon in obedience to Gods ordinance, with a desire to get grace thereby: if wee come to the Sacrament, that we may haue communion: with our head Christ Iesus, and that the new Testament or couenant of God, may be sealed and confirmed vnto vs: if we see our weakenesse, and labour to get strength against it: if we bewaile our corruption, and strue to get victory ouer it: if we perceiue the imbecillity of our faith, and would haue it increased: or want of repentance, and would haue it renewed: or defect of loue, and would haue it augmented, and so come to Gods holy feast with an hungry appetite; we may comfortably partake of his heavenly mysteries: and whatsoeuer we imagine of our selues, God wil reward vs according to that integrity which hee seeth in vs. Well was it for *Nathaniel*, that his heart was knowne vnto Christ, for otherwise he had lost the praise of his vprightnesse. And so is it with many Christians: if one should demaund of them whether they had faithfull hearts or nor, the answere of many would be, I hope well, but in truth I dare not say so much: and therefore this is not the least part of their happines, that god discerneth the truth of their hearts, better than they themselues, do; and whereas there is some deceitfulness in the most sincere and plaine heart that is, if there be any endeauor to shake it off, the Lord will certainly pardon and remoue the same.

2 Secondly, here is matter of consolation to those that are found hearted, in regard of the clamors and slanders that are raised against them: they are vsually charged to be all hypocrits, troublers of the places where they liue, and such as altogether serue their owne turnes; in that profession of religion which they make: and here is their comfort, the Lord knoweth their hearts, and he will cleare the innocent, and make their righteousness shine forth at the noone day: as he will iudge and

Vse, 2.  
Consol. in regard of  
1. Discouragement.

2. Of slanders.

and condemne all hypocrites, so will he manifest the faithfulness of his owne seruants; and this was *Iobs* comfort when his friends accounted him a dissembler: *"My misse is in the heavens (saith he,) and my record is on high."*

Job 16. 19,

*Labour not for the meat that perisheth, but for the meat that, &c. g. d.* You cannot doe both together, you cannot seeke the things of this life, and the things that pertaineto a better life both at once: whence this doctrine ariseth, that

Doct.

3.  
A man cannot  
be a worldling  
and a Christian

A man cannot bee both a wordling and a Christian, these two are opposed, and set one against the other, as things that cannot stand together; one cannot labour for these transitory things, that is, set his whole desire vpon them; and bend his whole indeuour for the obtaining of them: and withal labour for better matters, and religiously and vnfainedly seeke after them. He that persueeth after earthly things, cannot follow after heauenly things: and he that followeth after heauenly things, will not persue after earthly things. Not but that one may be truly religious, and yet enioy the commodities of this life: but he cannot set his heart vpon them, and vpon matters of godlines: also no mā can be earthly minded and spiritually affected at one & the same time: nor seek that happines which is aboue, & that which is beneath at once: in which regard the holy Ghost maketh an opposition betwixt them, saying: *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him.* Whence it is euident that a mans affections cannot be fastened both on the world and on God. He may vse the world, and yet loue God: but he cannot loue the world, but it will exclude the loue of God: he that maketh it his felicity to enioy the things of this life, *the loue of the father is not in him:* neither doth he loue the father, nor apprehend the Fathers loue vnto him. But what are those things of the world which we must not loue? he selecteth vs in the verse following:

John 3. 15, 16

*The lust of the flesh, the lust of the eyes, and the pride of life.* Where by the *lust of the flesh*, are all kindes of concupiscences meant, as in eating and drinking. 2. By the *lust of the eyes*, are meant all such things as content the eyes, as faire houses, goodly pastures, great store of castell, gorgeous furniture, &c. 3.

By

By the pride of life is meant advancement and dignity, &c. or great men in the world any way, either in place or in estimation for any speciall parts or endowments. All the things of the world may be drawne vnto one of these three heads: of pleasure, profit, or credit. And concerning all these he saith, that they are not of the Father: honest delights, wealth, and preferment are frō the Father, but the loue of these is not frō the Father, but from the world: & therefore whosoever inordinatly affecteth them, is a worldling, not a Christian. Therefore the Apostle exhorteth the Colossians: *If ye be risen with Christ, seeke those things which are above, and set your affections on things which are above, and not on the things which are beneath*: implying that they could not do both. It is as possible for a man to rise and fall, to climbe vpward, and to descend downeward, at the same instant, as to be godly and worldly, to ascend to heavenwards, and to grouell to the earthwards; they cannot bee verified of the same person, at one and the same time. And the reason is taken from that of our Sauour: *No man can serue two maisters*; for being of contrary dispositions and affections, as God and the world, or rather the Prince of the world are: either of them would be whole maister, and requireth the whole man. Doth voluptuousnesse take place in the heart? it will not endure any matters of religion to bee thought of, or spoken of: but that must haue the ordering of the cogitations of the mind, and of the speeches of the mouth, and of the actions of the body. Doth worldlinesse or hauntnesse beare sway? then will they extinguish all the sparkes of goodnesse that are in a man, and quite put out the light of religion: carying all the meditations and praetises of the party towards the obtaining of that which is aymed at. On the contrary, if religion once get the better and begin to rule in the heart, it will root out sinne, and make those that were Sathans bondslaues before, to become Gods free men: it will by degrees kill lust, and couetousnesse, and pride: grace will be stil increasing, and corruption decreasing: so that they can neuer agree together, no more then can fire and water.

Which is for the confutation and ouerthrow of that dangerous error that is in the most part of men, that take it to be a

Col. 3. 1. 2.

Reason.  
Mat. 6.

notable point of wisdom to ioyne these together, to be roo-  
ters in the earth, and yet professors of the Gospell: so orde-  
ring the matter that they will neither be so apparantly pro-  
phane as others that notoriously practise impiety and wicked-  
nesse: neither be so strict as others that exercise sound mor-  
tification and holinesse. And herein they glory that they can  
carry the credit both of husbands for the world, and of wise  
dealers for their soules: that they can enjoy a present happi-  
nesse in this life beyond the best, and yet live in hope of blef-  
sednesse in the life to come as well as the best, and therein they  
applaud their owne wisdom, and have themselues in admi-  
ration, and for want of this they censure their betters of folly,  
and haue them in derision. But of all silly men, these are  
the silliest, that thinke they can serue both GOD and  
Mammon, the Lord and the world. Christ had not found out  
the depth of that wisdom: he professeth that his kingdome  
was not of this world: and biddeth vs *labour for the foode that*  
*endureth to eternall life, and not for that which perisheth.* And  
therefore howsoever these vaine men blesse themselues in the  
high estimation of their great policy, yet they do very palpa-  
bly bewray their grosse ignorance and simplicity, as all shall  
do that will try conclusions contrary to Christs conclusions:  
whatsoever they dreame of, in seeking for both, they lose both,  
they haue neither found comfort in God, nor true content-  
ment in the world.

Yet how generall is this error amongst the sonnes of men?  
they make some reckoning that there is a God: and therefore  
they will now and then heare a Sermon, sit at it, and speake of  
it: but neuer make vse of any thing that crosseth them in their  
pleasures, or profites: they will make a shew of keeping the  
Sabboth, by frequenting the publike exercises of religion; but  
when they are ouer, they betake them to their sports, and re-  
creations: But what will be the issue of these things? Our Sa-  
uiour telleth vs in the Gospell: for when men shall say vnto  
him: *Lord Lord,* and bragge of the workes they haue done  
in his name, he will *professe vnto them: I neuer knew you (or ac-*  
*knowledgeed you for mine) depart from me ye that worke iniqui-*  
*ty.* Therefore it standeth men vpon to haue regard hereunto,  
that

that they deceiue not theselues, in thinking to haue fellowship with God and *Belial* together: the Apostle *Paul* celleth such persons of their end: *Many there are (saith he) whose God is their belly, and whose glory is their shame, which minde earthly things.* They were professors, and would make shewes of religion, for else the Apostle would not haue taken the matter so to heart: but they took carnall courses; they were addicted to their bellies, and sought preferments in the world, and minded these things that are here below; but their glory was their shame, and their pleasure their perdition: and whereas they pleased themselves in their wisdom, the Apostle could not speake of them, but he must weep for them: *Of whom (saith he) I told you before, & now tell you weeping, &c.*

Seeing that we cannot set our affections both on carnall things, and on spirituall, let vs reiect the worst, and embrace the best: let vs leaue the things that are momentanie, and lay fast hold on the things that are eternall: and that we may be perswaded hereunto the rather, let vs weigh with our selues what our Sauour here saith of this temporall food: *He calleth it meate that doth perishe.* And the like may be said of all other things: Labour not for the wealth that perisheth: when we haue gotten all that may be gotten, what is it? it is but a corruptible treasure, that is quickly gone: *He that getteth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole.* When men haue heaped vp all the wealth that possibly they can, it is but as a great heap of snow: let the Sunne of Gods displeasure arise vpon it, and it presently melteth and vanisheth: but suppose riches do continue with vs, there is such corruption in our hearts, that they are rather likely to poyson and infect vs, then any way to further vs in the course of godlinesse: therefore are they called *wicked Mammon*. We do account him a silly man, that will accept of money, or meate, or garments (that are suspected to be infectious, in that they come from such as haue had the plague-soare running vpon them: and yet certainly these things cannot be in any degree so dangerous as riches are vnto those that lay open their hearts as it were to entertain the loue of them: the former do but endanger this present life:

Vlc. 2.

let. 17. 11.



the latter do vndoubtedly (without repentance) depriue men of euerlasting life: and therefore exceeding great is their madness that will so eagerly pursue after such vanities, especially seeing by reason of the vncertainty of their life, they haue not any assurance to enioy the, no nor one houre: whereas grace (as after shall be shewed) is an incomparable & an incorruptible Iewel, which they must needs forgo while they so greedily hū after these trifles of the world. But that there be no mistaking of that which hath bene spoken, we must vnderstand that the purpose of it hath not bene to withdraw any from labouring in his calling, and prouiding for himselfe and his family: but onely to perswade men in all their labours to serue God, and in seeking earthly things to propose vnto themselves an heavenly end: that in following the world they may not forsake God, and in getting the things that are fading & perishable, they do not lose the things that are permanent and eternal. X

*But for the meate that endureth to euerlasting life.* We heard what we must not labour for: now Christ sheweth what we must labour for, to wit, Grace and the meanes thereof; whence the doctrine is, that

They are most prouident for themselves, whose greatest labour is for Grace.

Therefore seeing it cannot be attained vnto without diligence, Christs counsell is to vse all carefull endeouour to get it. So likewise Salomon aduiseeth vs to *seeke for vnderstanding as for silver, and to search for it as for treasures.* So that it is Gods ordinance that men should labour for it, if they would haue it. Earthly things will not be had but by labour and toile, much lesse these things which are of greater value. And whereas men may set others aworke for the obtaining of outward matters, they themselves may be at home in their houses, and others labouring for them abroad: it is otherwise in the matters of Grace, a man must trauel for it in his owne person, if euer he intend to get it: he himselfe must pray, heare the Word, vnderstand it, apply it and make vse of it: the greatest Monarch in the world, must performe these and the like duties, and not bid his seruants do these things for him. And to encourage vs

*Againe after saying more*

the

pag. 137

Doct. 4.

They are the best husbands that labor most for grace.

Erou. 2, 4.

the rather to set vpon this worke, the Lord hath promised vs certain successe, as in that former place of the *Proverbs*: *If thou seekest her as silver &c. then shalt thou find the knowledge of God*. Others may take a great deale of paines, & yet not speed well: they may rise early, & go to bed late, & eate the bread of carefulness, hoping to be rich, & yet be still poore: men may labour to be applauded of al, & yet be derided of all: seeke to haue all crouch vnto them, and yet haue all to lift vp themselves against them: studie and beate their heads how to liue a pleasant life, and yet none be more vexed and tormented then they: but those that spend their paines in seeking of Grace, shall neuer lose their labour, nor misse of their marke, but alwaies obtaine that which they doe desire. And when once they haue possession of it, it will abide with them: they cannot lose it though they would; it is so durable and permanent, that it will neuer decay: and so vnited and ingrafted into the nature of the parties, that it can by no possible meanes be wholly raken away, nay nor cast away. And therefore as in other things, so in this, the continuance of it, addeth greatly vnto the worth of it. To haue a lease is better thē to be a tēnant at will: a fe simple is more desireable then a lease: now grace is a perpetuall inheritance that farre surpasseth all that the world can afford. A man must leaue his earthly inheritance and abundance he knoweth not how soone, neither can his great substance descend into the graue with him, neither can he so make it ouer vnto his seed, but that they may be defrauded of it: but the heavenly treasure is ours whiles wee liue, and when we die, and after death, yea at, & after the resurrection for euermore. And as the perpetuity so also the excellencie of this in it owne nature should be a forcible motiue vnto vs, and set an edge vpon our affections to pursue after it continually. For whereas other things are dangerous and hurtfull, this is alwaies profitable and helpfull; it maketh vs blessed in this present life, and in the life to come: it bringeth with it the comfort of the spirit, the feeling of gods loue and fauour, and the comfortable vse of all ourward good things. We are not likely, at least not certaine, to continue here many daies: and what an vnspeakable comfort then is it, to be assured that when we goe from men, we shall goe to God.

Reasons.

Pro 2. 5.

Psal 49. 17.

and when we leaue the earth, wee shall inherit heauen, that we shall haue peace at our death, and glory after our death? If the pestilence enter into our houses, or take hold of our owne persons, when none dare come vnto vs, then God will be with vs: though our bodies be infected, yet our soules can neuer be so infected, if we haue grace in our hearts, but that God dareth to enter into our houses to visite vs; and when our soules shall be parted from our bodies, he wil not thinke it too much to giue them a place of rest with himselfe in his owne kingdom, & at length vnite them to our bodies againe, that they may enioy euerlasting blisse together, as they haue beneimployed in Gods seruice together.

Seeing then, that the benefit of labouring for grace, is so great, this serueth to reprove those that are slothfull in the things of God: slothfull in repairing to the Word, and in mingling the same with faith in their hearts: slothfull in traouelling with their owne soules, in examining their hearts, and laying the edge of gods threatenings to their corruptions for the cutting off of the same. These men thinke that grace will grow as weedes doe, without any plowing, manuring or sowing of the ground: though they neuer pray earnestly, nor heare carefully, nor be at any paines, for the reforming of their hearts, or of their liues, yet they thinke they shall haue goodnes enough by an ordinary course, and conclude that heauen shall be cast vpon them, whether they will or not, as if God could not chuse but saue their soules. But these foolish men doe altogether deceiue themselves, and they shall find by woful experience, that except they set their minds & hearts, & tongues & hands, and all the powers and parts of soule and body on worke, they shall neuer attaine vnto any godlinesse at all; and therefore of necessity be deprived of euerlasting life.

But we like of the Word, and loue the preaching, and preachers thereof? But what measure of faith and of other graces of Gods spirit haue you gotten thereby? if you be distrustful of those, it is sure you haue not laboured as you should for the same: for *whosoever seeketh, findeth*. Talking of gold & siluer & the like, and declaring to others how much we affect them, wil not keepe vs from penury: we must so labour for them, as

that

Object.

Answ.

that we get them, if we would be rich men. A sluggard may desire to get the victory, but he must fight for it that will haue it: and the like holds in spirituall things: those that would be partakers of them, must vse the meanes that God hath appointed for the accomplishing of their desire.

And therefore this rebuke lights vpon the heads of all such sluggards, as will not bestir them in this weighty matter, nor liue in the field of grace; nay whē the crop of grace is brought home vnto their houses, they will not open their dores to receiue it: they will not so much as giue attention to the word, but are like the high way side, that doth not so much as receiue the seede that is cast vpon it, but lette the Diuell catchaway all from them.

Secondly, this may be an Apologie for those that are faithfull and painefull, in seeking for the Word: if it be a thing so exceeding necessary, then are not they to be blamed, that are content to vndergo any toile for the obtaining of it: it is no precisenesse nor needles labour: neither are such to be checked and reprehended, but rather to be cōmended and encouraged: for this is it that is foretold in *Daniel: Many shall run to and fro, and knowledge shall abound* If men haue a dangerous sickness, they seeke help from the Physition though far off, & none findes fault with them, nor makes question, why they should seek to be healed. If householders want prouisiō at home, they wil repaire to the market, & none cries out vpon them, What wretched men are these that cannot keepe them from the market? haue they not oxen, and sheep at home? for though they haue, men are so wise as to consider, that they are not made ready for their turn. Now if they are not blamed, nor indeed blame worthy that do thus seeke for corporall Phisicke, and food, then why should they be blamed by Papists and such as are Popishly affected, that seeke for that which is spirituall, it being far more requisite and necessary?

*Which the sonne of man shall giue &c. Doct.*

The efficacie of the Word, and Sacrament is from Christs owne hand. Whosoever would haue grace, must receiue it from Christ himselfe: hence is that promise made vnto the *Israelites: The Lord thy Gods will circumcise thy heart, and the heart of thy seede*

Vse 2.

Daniel 4.

Se the 2. Sermon one Mark, 14. Doct.

Doct. 5. The efficacie of the word and Sacrament of Christ,

seed, that thou maiest loue the Lord thy God with all thine heart, and with all thy soule, that thou maiest liue. They to whom it did belong to circumsise their bodies, could goe no further then the outward circucision: it was God only that could cut off the corruption of their hearts, and frame them vnto obedience: & that which is spoken concerning that one Sacrament, holdeth as true in all the rest: man can giue only the externall signes, God must giue the inward vertue. And the reasons why it pertaines vnto Christ, & is a work of the Godhead only, are diuers.

Reasons.

1

First, one is taken out of the text, where it said: *Him hath the Father sealed*: it is Christ his office vnto which the Father hath ordained him: he alone hath commission and warrant to deale in it: and whosoever else doth arrogate that vnto himselfe, is an intruder, and shall be punished, for that he goeth about to thrust Christ out of his chaire.

1 Cor. 15. 45.

Secondly, as it belongs to him, so he alone is of ability to doe it: none besides him can deale with the heart, wherein this worke doth principally consist. He onely knowes it, and he alone can cure it: as the first Adam did kill vs, so the second Adam must quicken vs. No man can giue natural life vnto another, no not that which brutish creatures doe enioy, nay nor so much as that which plants doe liue by: much lesse can any one giue spirituall life vnto another. Paul may plant, and Apolos may water, but God alone giueth the increase.

3

Thirdly experience will confirme vs in this point: for who be the men vpon whom the ordinances of God are vsually most effectuell? euen the most vnlikely of all other in the eyes of reason: many of them being very silly and of maruellous weake and slender capacity: others violently caried with sundry grievous and strong corruptions, of anger, pride, raging lusts, and the like. And therein doth the power of God more clearly manifest it selfe in ouerthrowing the strong holds of the Diuell, &c. Our Sauour magnifieth Gods name, saying: *I praise thee Father, Lord of heauen & earth, that thou hast hid these things from the wise & prudent, and revealed them vnto babes.* And when the Apostle had spoken of many notorious and abominable sinners, as fornicators, Idolaters, adulterers, buggers, &c. he addeth, *And such were some of you, but you are washed*

Mat. 11. 25.

1 Cor. 6. 9. 10.

11.

*but ye are sanctified, &c.* If we might make the choice of those that should be conuerted, we would haue good natured ciuill men, and wise and politicke men, and noble and great men to fill vp the number, that God might that way be more honored, and religion countenanced: but God in his wisdom taketh another course that maketh more for his glory: he chuseth the worst to make them best: and *not many wise, nor many noble, are called.* 1 Cor. 1. 26, 27.

*But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty, &c.* that the whole worke, and the glory thereof, may be attributed to him alone.

This should instruct vs to go out of our selues, and to looke beyond sense and reason, when we are to meddle with the things of God: not to thinke we are of capacity sufficient to conceiue the mysteries of saluation, but to call vpon the Lord for assistance.

Vic.

Neither let vs rest vpō the act done in hearing of the Word, or receiuing of the Sacrament, as if thereby grace must needes be conueyed vnto vs: for we may partake of those ordinances of God to our greater ruine, as *Iudas* and *Simon Magus* did.

Further let vs be admonished hence not to depend vpon the excellency of the Minister: for it is God, not man that giueth working to his ordinances. God indeed may heare their prayers, but he himselte doth the whole worke. *Moses* was a rare Minister, yet he could not giue grace vnto the Israelites, but many of them perished that receiued the Sacrament. *Iohn Baptist* also was a rare Minister, yet he could onely baptize with water: Christ must baptize with holy Ghost, and with fire.

1 Cor. 10. 3.

On the other side, doth the vertue of the ordinances depend on God? then let vs not be discouraged in regard of the weakness of the Minister, or of the outward meanes: for though neither the party administring, nor the things administred can breake our hearts, and worke grace therein, yet the Lord can and will do it therefore let vs not thinke the worse of that pretious Jewell, because it is brought by a simple messenger, and



and in a plaine boxe, as it were: neither let vs lightly esteeme of pure gold, because it is carryed in a leaden bagge, but let vs value the gift according to the worth of it, and according to the dignity of the giver.

If men should iudge according to corrupt reason, they would neuer thinke that a poore man by speaking vnto them, by powring a little water vpon them, and by giuing them a little quantity of bread and wine, should make them Kings and fellow-heires with Christ Iesus for euer: but if in this gift we looke vnto the *Sonne of man whom God the Father hath sealed and ordayned for that purpose*, and cast the eye of our faith vpon the promises that are made through him, and the all sufficient power that is in him, we shall easily conceiue that all this may be weleffected: for he is a rich fountaine, *Of whose fulnesse we all receiue*. What though our capacity be slender? Gods word giueth wisdom to the simple. What though our hearts be hard? GOD is able and ready to soften them. What though we haue plaid the hypocrites? So had these here vnto whom our Sauour directeth this exhortation. They pretended to seeke for the bread of life, when their coming was onely to haue their bellies filled: yet Christ doth not cast them off, but biddeth them *labour for the food that endureth to eternall life*: and then promisseth to giue them eternall life. And so will hee deale with vs, albeit we haue bene dissemblers: yet if now we turne from our hollownesse to soundnesse, and from our hypocrisie to plainenesse, we shall be sure of a blessing.

Psal. 139. 7.  
Ezek. 36. 26.

Vsc. 1.

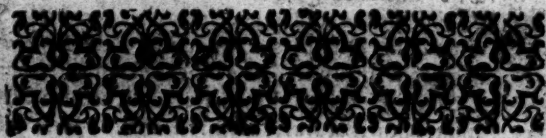
This is further for the great consolation of all Gods faithfull seruants. Is the vertue and effectuall working of the Word and Sacrament the gift of Christ by the appointment of the Father, through the grace of the holy Ghost? then certainly they are highly in Gods fauour on whom this is bestowed. If once we haue any testimony of grace, the Lord hath greatly magnified his loue towards vs: according to that speech vttered by *Wisdomes* own mouth: *Blessed is he that man findeth me, he shall receiue life and fauour from the Lord*: And therefore (as Christ telleth the woman of Samaria) if we knew who it is that offereth such mercy, and what the gift of God is, we would

*Of the Lords Supper.*

57

seeme it more highly, and seeke it more earnestly then ordinarily we do. The *Manna* that they had in the wilderness was counted excellent food, and they extraordinarily graced and fauored that did eate thereof, because Angels were the Ministers of it: how excellent then is this heavenly *Manna*, which is by Christs owne hand conueyed vnto vs, and made effectuell for our good and comfort: Surely we can neuer be ioyfull and thankfull enough for this inestimable treasure.

*The end of the eight Sermon.*



Ggg 2

THE



## THE NINTH SERMON.

MARK. 14. 18. 19. 20. 21.

18. *And as they sate at table, and did eate, Iesus said, Verily I say vnto you; that one of you shall betray me, which eateth with me.*

19. *Then they began to be sorrowfull, and to say to him one by one, Is it I? and another, Is it I?*

20. *And he answered, and sayd vnto them, It is one of the twelue that dippeth with me in the platter.*

21 *Truly the Sonne of man goeth his way as it is written of him, but woe be to that man by whom the sonne of man is betrayed: it had bene good for that man if he had neuer bene borne.*

**T**His History containeth in it especially and principally the Institution of the Lords Supper: wherein 2. things are chiefly  
 1 A conference that was before it. to be obserued:  
 2 The maner & celebration of it.

First for the conference, it was betweene our Sauiour & his Disciples at the eating of the *Passouer*, before the institutiō of the other Sacrament; wherein 1. Christ Iesus doth discover vnto them the practise and treason that was conspired against him; Iesus said: *Verily I say vnto you, that one of you shall betray me, &c.* that is, shall treacherously deliuer me into the hands of the high Priests.

2. They make answer: where the affection wherewith the eleuen deliuered the same, is expressed: *Then they began to be sorrowfull, and to say to him, one by one, Is it I? and another, Is it I?*

Sorrowfull they were, because their Master had told them, that he should be betrayed into the hands of sinners, & that one of the should do it, & euery one was doubtfull & distrustfull of himselfe: and therefore partly that they might be better acquainted

Verse 18.

Verse 19.

acquainted with their owne hearts, to the intent that if they were of such an ill disposition, they might be helped against it: partly that each of them might haue comfort that he was not the man: and partly that they might be cleared euery one of the before his fellows, they aske our Sauour, saying: *Is it I?* *Indas* indeed proposeth the same question, but not with the like affection, nor to the like end & purpose, but onely that he might thereby cloake his vnfaithful and vngodly plots & practises against his Maister, hauing before this compounded with the high Priests for the betraying of him.

Next is set downe the reply of our Sauour vpon this their answer: wherin

he declareth 1 The grieuousnesse of the treason.

First the grieuousnesse of the treason is set forth, Verse 20, in that it was contriued by (one of the twelue) one whom Christ had chosen to be an Apostle, and a principall Embassadour vnto himselfe: one that was so familiar with him, as that he did sit at his owne table, eate of his owne messe, yea in his owne dish: *It is one of the twelue* (saith Christ) *that dippeth with me in the platter.*

2 Secondly, the wretched condition of the traitour is declared Verse 21. (*Truly, the sonne of man goeth, &c.*) Where the Lord Christ Iesus preuenteth some obiections that might arise in their hearts: for thus they might reason in themselves. Do you know of such a treason? and who it is that goes about it? Why then will you yeeld your selfe into his hands? were it not good wisdom to preuent it, and to vse meanes to escape? No (saith our Sauour) that may not be, (*The Sonne of man goeth his way, as it is written of him*) I cannot, I must not auoide it, nor decline from it: for the Lord hath appointed it, yea manifested it in his Word, which cannot be verified, vnlesse this be fulfilled: therefore seeing the Lord in his wisdom hath made this to be my way, I will be contented to walke in it. Vpon this they might reply againe: If the Sonne of man go away as it is written of him, then he that doth betray him, effecteth no more then that which the Word of God hath foretold of him, which may seeme to be no fault, & therefore to deserue no punishment.

Ver. 21.

Yes (saith Christ) *Woe to that man by whom the Sonne of man is betrayed &c.* It was preordained indeed, but that doth not lessen the fault, neither shall it diminish the punishment of him that is the traitour: but *woe unto him: it had bene good for that man he had neuer bene borne*, whatsoeuer matters of present contentment he may seeme to enioy. And this much concerning the conference that passed betwixt Christ and his disciples: now followeth

2. The maner of the celebration of the Lords Supper. Verse 22. *And as they did eate (to wit the Pasche), Iesus tooke the bread &c.* In which words together with those that follow, two things are to be noted:

- { 1. The dealing of our Saviour with the Elements,
- { 2. His speaking to the Communicants.

1 Concerning the first, it is said of the bread *that he 1. took it, and 2. blessed it, and 3. brake it, and 4. gaue it.* He took the bread) meaning that bread which was prepared by them for the Pasche, and by Gods providence for this Sacrament. And *when he had blessed it*: that is, prayed for a blessing vpon it, that it might be effectuell, both to his elect Apostles that were present, and to all those that should faithfully receiue it, to the end of the world: and had also praised God, for giuing himselfe to be the redeemer and Saviour of the world, and vouchsafing vnto his Church this Sacrament, and causing the bread to be of such great force and vse, as not onely to represent vnto them his sufferings, but also to confirme their faith in him, and to exhibite the vertue of his passion vnto them: having thus blessed it, it is said that *(he brake it)*; which he did in a double respect one was, that so it might be more diuisible, to euery one a part: another was, that it might be more significant, to expresse Christs sufferings, Concerning whom though it be said, that *a bone of him should not be broken*: yet that phrase is vsed to declare the passion of the whole manhood, that he was broken for our iniquities, *Isaiah 53. 5.* When he had broken it, it is added, that hee *gaue it*: assuring them thereby that he bestowed himselfe vpon them.

Likewise for the cup, it is said: *Hee tooke it, and when he had ble-*

*sed it*, that is, praied, and praied God for it in the same sort as he had done for the bread, *he gaue it to them. v. 24.*

2. Now concerning this speech to the Communicants, it consisteth partly in a  $\left\{ \begin{array}{l} \text{Commandement.} \\ \text{Promise.} \end{array} \right.$

1 The commandement is contained in those words, *Take, eate* take the bread, and take my body: eate the bread, and eate my body: take and eate the bread corporally and by sense: take and eate Christ spiritually, and by faith. And the like commandement is here imployed, & elswhere expresseed concerning the cup, that is, the wine in the cuppe (drinke ye all of this) which they are said here to obey.

Ver. 22. *Take*  
of the  
wine  
Mat. 26. 27.  
1 ob. this  
commen  
dation  
the  
Pentecost

2. The promise is imployed in these words: *This is my body: this is my blood:* that is, lively signes to signify, and effectual instruments to conuey my selfe, and all the benefites of my death and passion vnto you.

Further cōcerning the wine it is said, *This is my blood of the new Testament* or new covenant: as if he should haue said, as GOD hath bequeathed vnto you himselfe, his graces, his blessings, and his kingdome, so by the shedding of my blood he will confirme this legacy vnto you: and that 2. waies.

First because as others, so this Will & Testament could be of no force, as long as the maker thereof was aliue. *Hebr. 9. 16. 17.* Therefore by this Sacrament Christ would haue them put in minde of his death.

Secondly, as in other, so in Will it was not sufficient that the party that made it should be dead, but it must be proued by authority as it were, to be good, & therefore was this authentical seal of the Sacrament set vnto it. So that this Testament was sealed by the blood of Christ, concerning the merite & efficacie of it: but by this Sacrament, concerning the application of it.

It is called the new Testament or couenant, in respect of that which was vnder the law, from which it differeth, and goeth beyond it in diuers circumstances: as afterwards shal be shew-



*Ver. 18. And as they sate at table, and had eate, Iesus said, Verily I say unto you, &c.*

Doct. 1.  
Christ knew  
before what he  
should suffer.

Mat. 16. 21.

Reasons.

Acts 4. 35.

Doct. The Lord Iesus Christ was well acquainted before hand with all that should befall him: as may plainly be seene in this place & else where, in that he foretellet his disciples by whose meanes he should die, after what maner he should die, with all other circumstances, which at large to relate were not altogether so pertinent: and this must needs be so.

First, because he was God from euerlasting, and so knew all, his hand disposing of euery particular thing that in the fullnesse of time came to passe, being preordained by his owne wisdome and counsell.

Secondly, he as mediator must of necessity vnderstand of all things before: because he compounded with his Father for our redemption, not rashly without foreknowledge of that which he should performe, but aduisedly, agreeing how much he should endure, & what he should pay: euen so much as should satisfie his Fathers iustice, and appease his wrath.

Thirdly, the Scripture foretold what he was to vndergo: that one that was neare him should betray him, who was prefigured in the person of *Achitophel*; that he should suffer a very grieuous kind of death, such as was long before described with the particular circumstances that accompanied it, both in *Psalme 22.* and *Isay 53.* besides sundry other places. Now he was perfectly acquainted with all the Scriptures, and the meaning thereof, they being written by his owne Spirit, and therefore it must necessarily follow, that none of his sufferings therein prefigured and foretold, could be hidden from him: and as he foresaw what should befall his naturall body, so hath he a continuall foresight of that which shall befall his mystical body, that is, his people, and euery one of them.

The doctrine thus proued, serueth first for consolation against all tribulations that may light vpon vs, and all persecutions that may be raised against vs, either by bloudy Papists or other enemies of the Gospel. When we see them exceeding malicious in their plots, & threatnings, & practices, intending & endeouoring to ouerthrow al the seruants & seruices of God, and to raze them by the very foundations, and not to suffer one

one of them to liue, but (if it were possible) to roote out their names fro vnder heauē; though I say, their rage be maruellous great, euen as the rage of the Sea, yet need we not at all to be afraid of them: for the Lord Christ knoweth all that shall befall vs, as he did all that should betide himselfe. for the case of his people is as much respected of him, as was the state of his owne body, since he tooke vpon him an humane nature, and suffered both in soule and body for their redemption and happinesse. Therefore is it that our aduersaries attempt many things against vs, which neuer come to passe (as it fared with *Jeremy* in the times of old,) because God foreseeeth them, and disappointeth them.

But suppose some things do come to passe according to their hearts desire, the Lord knew of them before, and therefore did not preuent them, because he saw they could not be hurtfull vnto vs. He is as a wise Father, that wil haue his children to feelee somewhat that may be for their smart and paine, as knowing it will turne to their good at length: but he will stay any thing that might procure their vndoing and ouerthrow: and therefore Christ pronounceth them happy and blessed that suffer for his name sake, either disgraces, or losse of goods, or banishment, or imprisonmēt, or death it selfe. As farre then as any of these may hinder our happinesse, we shal be sure to be freed from them, so that we need not feare any of the things which we shall suffer: for if we be faithfull vnto the death, we shall receiue the crowne of life.

Secondly, this serues for terror vnto wicked men, in that Gods remembrance is equall to his foreknowledge: and therefore if he can vnderstand long before what they shall doe, he can as well call to remembrance what they haue done: and since he hath an eternal foresight of what shal come to passe, he hath also an euertlasting memory to keepe a memorial of the things that are practised against him and his, to set them in order before the offenders at the last day, and to inflict proportionable punishment vpon euery one of them according to the same.

Verf. 19. *Then they began to be sorrowfull, and to say to him one by one, Is it I? &c.*

Here we see that every one of the Disciples (except IUDAS) was mistrustfull of himselfe, and yet none of them proued to be the traitor. Whence ariseth this doctrine, that

Doct. 2.  
Feare of sinne  
prevents fal-  
ling into sin.

They are likely to fall into least euill, who are most fearefull of falling into the same.

Prou. 28 14,

They who are most iealous of their owne corruptions, are best fortified against dangerous falles. Therefore is it said by the wise man: *Blessed is he that feareth alwaies, but he that hardeneth his heart shall fall into mischief.* That was *Habsaels* case: he suspected not himselfe, and therefore when the Prophet told him that he should be a cruell man, that he should slay the yong men of Israel with the sword, and dash their infants against the stones, and rend in peeces their women with child: he said vnto the Prophet, What? *Is thy seruant a dogge that I should do this great thing?* As if he had said, I were worse then a dogge if I should euer thew such immanity and fiercenesse,

1 King. 3. 1. 13

and such beastly violence: but the Prophets words fell out to be true: he would not mistrust his owne heart, and therefore he became sauage as a Wolfe, & fierce as a Lyon. The example of *Dauid* will adde further light vnto this point: for as long as he was awed by Gods correcting hand, and fearing himselfe, kept a narrow watch ouer all his waies, he stood firme and vnmoueable against all assaults: but when he grew fearelesse and carelesse, we know what a grieuous and dangerous fall he had. So *Peter* and the rest of the Apostles as long as they were afraid of themselves (as concerning this matter of treason they were) none of them fell: but when he & the rest grew confident of their owne strength, then they all plaid the cowards, especially *Peter* that was most resolute in an opinion of himselfe. For whereas he professed that whatsoever his Maister thought of him, he would neuer forsake him: Christ must be content for once to be mistaken and deceiued in him: he was another maner of man then he conceiued him to be: whereas (I say) he was thus presumptuous of his owne courage in holding out, he that boasted he would stand it out even vnto death, was daunted with a word: and whereas he thought if the

the mē of warre had come against him with swords, he should haue defied them all, and sticke vnto his maister, a poore silly wench with the onely breath of her lips, maketh him lye and sweare, and forswear his Sauious. So that from those examples it is euident, that when men are doubtfull, and distrustfull of themselves, then they speed well: but when they are confident of themselves, then they slip and slide, and fall exceeding dangerously. And this may be yet further confirmed vnto vs by reasons: for

First, he that is fearefull of himselfe, hath God to be his keeper, who pronounceth him *blessed that feareth alwaies*: for this his holy feare will stirre men vp to make many earnest and feruent requests vnto the Lord for his strength & gracious assistance, which he neuer denieth vnto those that faithfully craue it at his hands: and thence it comes to passe, that how weake soeuer they be in themselves, yet they grow strong in him, and in the power of his might. Reasons;  
1  
P. o. 28. 14.

Secondly, as they haue God to keepe them, so will they with all diligence keepe their owne hearts, and auoide all occasions and allurements vnto euill. As one that is afraid of the pestilence, will be very carefull to auoide the infection, and for that end carry wormewood, &c. in his hand, and take somewhat next his stomacke, that may fence him against it, if he be to walke abroad, taking heed what company he comes into, and how hee passeth through any street, or by any dore where the sicknesse is hotte: whereas on the contrary, he that thinketh it not to be infectious, cares not what company he conuerseth with, nor what places he cometh vnto, but if he expect a booty, wil goe to their beds sides that are sicke of it, and receiue plaguy stuffe, or plaguy garments, or the like. So it is for sinne he that seeth the pit and infection of it, will eschew all company, enticements, & occasions, that may draw him into it: but as for those who see not or feare not the pronenesse of their nature to fall into iniquity, nor the dangerousnes thereof when they are plunged in it; they are altogether negligent in looking to their hearts, and to their behauiour, entertaining impure lusts in their soules, not caring whicher they cast their eyes, nor what sinful objects they meet withal for the poisoning

Psal. 30. 6. 7

Sam. 11. 1. 2

and corrupting of their affections. Whence it often times cometh to passe, that they are very shamefully ouertaken: for when they waxe so bold and venturous, it is iust with God to giue them ouer vnto themselves, yea though they be his owne children. As he dealt with *David* when his heart was lifted vp, and he presumed that his mountaine was so strong that he should neuer be moued, when he gaue him selfe to his ease & tooke liberty for his eye, as if there had not bene in him an inclination to adultery, we reade what great finnes & miseries he fell into: how much more then will the Lords hand be vpon the vngodly ones of the world, that do altogether harden their hearts from his feare, neuer eschewing the baits of sinne, nor the snares wherein *Sathan* seeketh to take them, and to hold them fast vnto their eternall condemnation?

Vse 1.

Seeing it is so, that as euery one is more fearefull of falling, (provided that his feare be a godly feare, and do not driue him to despaire, or to discouragement,) so he is in lesse danger of falling; therefore whatsoever sinne the Scriptures tell vs, that God doth abhorre, and man is subiect to fall into, we should conclude, that we are likely to be ouertaken with the same, and in that regard stirre vp our hearts to a holy feare and suspicion of our owne weakenesse, intreating the Lord to preserve vs from them. Yea though they be monstrous and so vnnaturall euils, such as are mentioned in the first Chapter of the Epistle to the *Romans*, and 2. *Tim*, 3. 2. let vs be iealous of our selues, lest we should be drawn into them.

Vse 2.

For reproofe of them that are bold and venturous, to be in dangerous places with suspected persons, they will warrant you for ever being insnared: but let them know that none are more likely to be ouertaken by idolatry, adultery, or any such fowle finnes, then they are.

*Verses 20. It is one of the euell that dippeth, &c.*

Doct. 3.

No naturall or euill band will hold, where mens hearts are not linked by Christianiry.

*Doct.* No bands of kindnesse can make wicked men faithful vnto godly men.

That which is here related to haue fallen out betwene *Christ* and *Judas*, will hold true bewixt all Christians and their fellowes, that though they be neuer so well dealt with, and

and neuer so courteously vsed, yet they will proue vnfaithfull, and requite euill for good, if it may be for their aduantage.

Christ Iesus (as we may obserue) had dealt marvellous friendly with Iudas: he had admitted him to his seruice, to be domesticall, to be one of his Apostles (which was so great an office in the Church as neuer man had greater,) to sit at his owne table, to eate of his owne messe, at so holy a banquet as was the blessed Sacramēt, &c. yet after al this he most lewdly & basely for a litle money betrayeth and deliuereth him into the hands of his mortall aduersaries. This (as all must needs acknowledge) was exceeding great vnfaithfulnesse, & very wretched dealing: yet none other than is still to be expected from men of *Iudas* his spirit and disposition. This *Dauid* complaineth of, & exclaimeth against in *Achisophel*, the figure of *Iudas*: *My familiar friend* (saith he) *whom I trusted, which did eate of my bread, hath lifted up the heele against me.* He had highly preferred *Achisophel*, made him of his Counsell, yea the principall man of his Counsell: he vsed him as his familiar friend, not onely in matters of state, but in matters of religion, &c. Yet for all this, he fell from him in hope of greater promotion, ioyned with his rebellious sonne *Absolon*, sought to depose him from his kingdom, yea to deprive him of his very life: *He lifted up the heele against me* (saith that good King,) comparing him vnto cattle that are fat fed, who feeling the prouender to pricke them, do kick with their heeles against their maister. The like sinful and vnthankfull dealing may be seene in *Ioash*. *Iehoiada* the high Priest had preserved his life, by keeping him close from his grandmother *Athaliah*, who had slaine all his bretheren: and this he did not without perill to himselfe: afterwards he caused *Athaliahs* life to be taken from her, and the crowne and kingdom to be established vnto him: yet notwithstanding all this kindnes, whē he fel from God and from religion, he forgot *Iehoiada*, and cruelly murdered his son, *Zecariah* an holy Prophet of God, for doing the message of the Lord vnto him, in reproving him and his princes for their idolatry.

psal 41. 9

2. Chron. 23.

2. Chron. 24. 21. 22.

To this point our Sauour giueth further testimony, telling his Disciples what should fall out vpon the preaching of the Gospel:



Mat. 23. 17.

Gospell: *The brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to dye.* What nearer bonds then these, especially that of children to their parents, who haue bene the meanes of their life, of their education, and in a word, of all the good things that they either do or shall enioy, and that not without great paines and charges, and troubles vnto themselues? yet for all this, if children be impious, and their parents religious, they will not sticke to betray them, and to put them to death. So that by these proofes it is cleare and euident, that no bands of kindnesse or of nature will hold, where the bands of religion are wanting. And there is reason for it: for

Reasons.

First, the Diuel hath the disposing of al vngodly mens hearts, and therefore vntill such time as he grow kinde vnto Gods children, nothing in the world (but Gods ouerruling hand) can make his lims true and trusty friends vnto the members of Christ: for Sathan hauing the command of them, will enforce them (will they, nill they) to be vnkind, vnthankfull, and vn-courteous vnto Gods seruants that haue bene most benefici-  
all vnto them.

Secondly, there is in all vnregenerate men abundance of pride, which maketh them to thinke that whatsoeuer is done for them either by GOD or men, it is due debt, and nothing more then their deserts do require: and therefore when they are sat and full, they spurne with the heele against the giuers. And this let vs set downe for a certaine ground, that they which shew themselves vnfaithfull and disloyal vnto GOD, notwithstanding all his benefites, will neuer be true and firme friends vnto vs, how nearly & strongly soeuer they are linked vnto vs in outward respects: he that is not Gods friend, can neuer be our faithfull friend.

Thirdly, wicked men do loue sinne better then any benefite: and therefore will they fall out with their kindest friends rather then with their beloued corruptions, and be discourteous vnto any, yea aduenture the damning of their own soules eternally, rather then crosse their wretched lusts, and set themselves against their sinfull affections.

For instruction, to teach vs a point of wisdom, that see-  
ing

ing all flouers are so vnfaithfull, therefore we should beware how we trust them, and how we commit our selues or our secrets vnto them: for albeit their lookes be faire and smooth, and their speeches and outward cariage seeme louing and kind: yet if they feare not God, they will lye in waite for an aduantage, and do vs a mischief before we be aware, if we take not the better heede of them: and therefore let vs not expose our selues vnto them.

Indeed our Sauour did lay open himselfe vnto *Indus*, because he knew that *Indus* was appointed for that work, and the will of his Father must needs be fulfilled: but we not hauing the like reason, must not imitate our Sauour herein, nor acquaint such persons with our counsels: much lesse let vs prouoke them, and cast our selues into their danger: for if they haue vs once in the snare, there is no hope of mercy, except the Lord worke for vs extraordinarily.

Let men therefore looke heedfully vnto themselves, and beware as of others, so of vntrusty seruants, of vngodly children, yea of vnholly yoke-fellowes: for there is no fidelity to be expected, where the true feare of God is not planted in the heart. They are bound to pray for them, to instruct them, and shew them any kindnesse that ciuility or Christianity bindeth them to performe: but herein their wisdom must appeare, that they bee not too open-hearted vnto them, nor too ready to put them in trust in matters of great importance.

Secondly, here is matter of comfort to all such as are faithful in their dealings, that would rather lay downe their liues, then deale dishonestly, or discourteously: this is a great grace of God, to requite friendship to their friends, & to shew themselves thankfull for benefites received. And indeed true and sound thankfulness can be in none, but onely in those that are truly gracious: wicked men may be glad of a good turne, and in outward complement of words and behauiour make a semblance and shew of thankfulness: but to be truly ioyfull, as seeing G O D S hand in a kindnesse receiued, and heartily and in conscience to loue the party whom God hath made an instrument of that good, with a desire and indeaour to requite

V6 1.

quite the same, this cannot possibly be in any, but in GODS people.

Verse 21. Truly the Sonne of man goeth his way, as it is written of him, but woe be to that man, by whom the Sonne of man is betrayed.

The death of Christ and the manner and meanes of it, were prophesied of before, yet is not *Iudas* thereby excused. Whence ariseth this point, that

Doct. 4.  
The wicked fulfill Gods will to their ruine,

A wicked man may fulfill the will of God to his owne condemnation, and do that which God hath foretold, to his vtter destruction.

God had said, that *Iudas* should be a traitour: he is a traitour: God had determined (& Christ had confirmed it) that he should be a diuel: he is such an one, yet al to his wo. So was it declared before vnto *Abraham*, that *Pharao* should grieuously afflict the *Israelites*: he did accomplish Gods will in that behalfe, and verified that which God had forespoken, but to his owne vtter ruine. In like sort the Prophet *Nathan* in Gods name denounced before hand this iudgement against *Dauid*, that he would raise vp euill against him out of his owne house: *Absalom* effected it accordingly, but to his owne overthrow. So *Herod* and *Pontius Pilate*, the high Priests and the Gentiles consulted together, to put to death the holy Sonne of God, and therein did nothing more then Gods hand and his counsell had determined before to be done, yet notwithstanding they perished in their sinnes, as many of them as repented not. And to heap together no more proofes in a matter so euident, we may note in the Scriptures, how the enemies of the Church are compared to Goldsmithes, for that they purged Gods people from their drosse: and to Launderes, because they washed away their spots, &c. and yet heauy iudgements are denounced, and haue bene from time to time executed vpon them for such works. And good reason it should be so.

2. Sam. 12. 11.

Act. 4. 27 28

Dan 12. 31.  
Zach. 13. 9.

Reasons,

First, because they are not allured vnto it by vertue of any commandement, but driuen vnto it by a secret prouidence of God.

Secondly, they do it not in loue vnto God, but in malice against God, or men: or both, as *Iudas* in a spleene conspired

red against his Maister, because he found fault with his hypocritical dealing. *Mark. 14:16. &c. and 10. &c.*

Thirdly, they aime not at Gods honour, though they accomplish that which tendeth to his honour: but they seeke themselves some way or other, in that which they doe.

Which serueth for the iust reproofe & terror of those, that when they are conuicted of any haynous crime, cast off all the fault with this: I was predestinated vnto it, and vnlesse God had appointed it, I could neuer haue done it. What of that? therefore they hope there is no danger hanging ouer their head for such facts. But what then will they say of *Indas*? did not he do that which God had decreed? yet our Saviour saith, *woe to him*: and we may as well say, woe vnto thee: for whatsoeuer they imagine, the necessity of their sinning, in respect of Gods decree, doth nothing diminish the grieuousnesse of their offence, neither shall it at all mitigate the extremity of their punishment.

This is for our instruction, that we should frame our obedience in another manner: and for that purpose reason thus with our selues: haue I a comādemēt for this which I do? is it a duty warranted by the Word, which I now performe? Some do that which God hath appoinred, but it is onely by a prouidence, not in any conscience: how doth my obedience differ from theirs? Do I practise good duties because God calleth for them? then shall my seruice be acceptable vnto God: do I forbear euill because he forbideth it? then do I that which is pleasing vnto him, otherwise not. In this maner let vs sift our hearts, performing euery thing in that manner, and to that end which God hath ordained, that we may not onely doe that which the Scripture saith (for so did *Indas*), but that which the Scripture warranteth, and in that sort as it approueth: for so Gods seruants are bound to do.

*It had bene good for that man, if he had neuer bene borne.*

It is good for vs that he was borne, because we haue benefite thereby: but not for him, because whatsoeuer matter of contentment he had in his life time, turned at length to the increase of his misery, and to his perpetuall damnation: Whence this

Doct. 1.

No earthly contentment  
can counteruaile  
the punish-  
ments in hell.

Job. 2. 4.

point may be gathered, that

All the delights and contentments of wicked men in this world, cannot counteruaile the miseries that they shall feele in the world to come.

*Iudas* had life it selfe, which is a thing very delightfull, and of which it is truly said, though by a lying spirit: *Skin for skin, and all that ever a man hath, will he giue for his life.* He had also great preferment, being one of the Apostles: and the chiefe office amongst them, namely to be their pursebearer, which liked him exceeding well, because he was a thiefe, and stole from them much of that which was giuen: yet notwithstanding all this, and whatsoeuer else can be named, our Sauiour saith, it had bene good for him that he had neuer bene borne.

The like may be said of *Saul, Ieroboam, Abub,* and many other kings, Who would account it a good bargain to haue their kingdoms with all the honours and delights which they could afford: and their victories with all the glory that accompanied the same, vpon this condition, that he shall endure the same miseries and torments in hell, that they do? Certainly no wise man would willingly make such a match: for *what shall it profit a man to winne the whole world, and to lose his owne soule?*

Reason. 1.

First, the best delights and contentments of this life are mixed with many troubles, sorrowes, and feares: but their miseries in the life to come are pure miseries, without any mitigation or comfort in their paine and torment.

2.

Secondly, their pleasures heere are few, and short, and of small continuance: but their paines hereafter shall be innumerable, and endlesse.

3.

Thirdly, all their delights in this life are but snares, and all their good cheere and dainties but poysons, and the more men take of them, the more grievous shall their punishment in hell be.

Reuel. 18. 7.

Vse. 1.

For instruction, that we should not endanger our soules for the enioyment of the pleasures of sinne for a season; yet many are so foolish, that so they might satisfy their fleshly desires, they care not though they doe it with the price of their soules: so they may haue their pleasures and commodities, and fulfill their beastly lusts, they will euen sell themselves vnto destruction.

on, as *Ahab* did : not caring what miseries they cast themselves into, nor what snares they intangle themselves in, so they may accomplish their brutish and diuellish purposes, being therein more silly then the poore bird or fish, that once perceiuing the snare or the hooke, will not easilie meddle, nor adventure the danger the second time.

Secondly, if it be so, that all the commodities and delights of this life cannot counteruaile the miseries of damnation, then on the other side why should it not hold as true for our comfort, that all the losses and sorrowes of this life cannot counteruaile the happinesse of saluation? for the Apostle saith, *that the afflictions of this present time, are not worthy of the glory that shall be shewed vnto vs:* the one being light & momentany, the other weighty and eternal. Let vs suffer neuer so many disgraces and losses, & go through neuer so many hard brunts, our blessed estate in heauen will answer for all : so that as it was said of *Iudas*, it had bene good for him he had neuer bene borne, notwithstanding all the delights that he enioyed; so may it as truly be said, happy we that euer we were borne, notwithstanding all the miseries that we haue endured: yea though they haue bene as great as theirs, of whom mention is made *Hebrewes. xi.* that they were racked, and stoned, and hewen in funder, &c. for they endured all in hope of a beter resurrection. Verse 35. and so should we if God bring vs vnto the like extremities. And thus much of the conference, now followeth the institution of the

**Lords Supper.**

*The end of the ninth Sermon.*

**THE**





## THE TENTH SERMON.

MARK. 14. 22. 23. 24.

22 And as they did eate, Iesus tooke the bread, and when he had giuen thanks, he brake it, and gaue it to them, and said, Take, eate, this is my body.

23 Also he tooke the cup, and when he had giuen thanks, gaue it to them, and they all dranke of it.

24 And he said vnto them, This is my blood of the new Testamēt, which is shed for many.

**A**ND as they did eate, Iesus tooke the bread, and when he had giuen thanks &c. or as the word signifieth (blessed,) that is prayed vnto his Father for a blessing to be bestowed vpon the receiuing of it, not onely vpon those that were then present, but vpon all that should afterwards to the end of the world faithfully partake of the same. In that Christ Iesus seekes the blessing of this ordinance from the Lord, the doctrine is, that

The vertue and efficacie of the Sacrament, is from Gods owne hand, through the mediation of Christ Iesus.

God giues it, and Christ procures the benefite of it vnto his people, and this is common to all other ordinances and seruices with the Sacrament. To this purpose it is said, that Moses gaue not that Manna vnto the Israelites in the wilderness from heaven, but my Father (saith Christ) giueth you the true bread, which giueth life vnto the world; that no Minister nor creature in heauen or earth can bestow vpon any.

First, one generall reason of this doctrine is, that every good giuing, and every perfect gift is from above, and cometh downe from the Father of lights. Now what more excellent & perfect gift can there be then the body and blood of Iesus Christ? and therefore if God be the author and giuer of all other good things

Doct. 6.

The vertue of the Sacrament is from Gods owne hand. See the Sermon on Iohn the 6.

Doct. 5.

Iohn. 6. 32. 33

Reasons.

Iames. 1. 17.

things, ~~the~~ must of necessity proceed from his bounty in a speciall manner.

A second cause why God wil haue the disposing of his graces in his owne hand, is, that there might be a difference betweene him and all his Ministers, and that he might retaineth that prerogative for Christ Iesus alone: for he it is that *giveth the meate which endureth vnto euermlasting life*. And the reason is because the Father hath sealed him, that is, the Lord hath authorized him by the broad scale of heaven, and wil let none to be copartners with him in that office: he is the Lord Treasurer of all graces, and therefore he must blesse his ordinances vnto vs, if ouer we looke for benefite thereby. In which regard *Iohn Baptists* saith: *I baptize you with water, & that is all that he could do; as for washing of the heart, and purging of the conscience, that he attributeth wholly vnto Christ Iesus: He will baptize you with the holy Ghost and with fire*. *Iohn* would not arrogate that vnto himselfe, lest he should treacherously lay claime to that which is proper vnto the crowne. The like faithfulness in giuing God his due, we see in the Apostle *Paul*, who saith, *I haue planted, Apollos watered, but God giueth the increase*: there, by intimating, that the best Ministers are but as Gardeners in the Lords Church: they can but put the scions into the stock, or the roote into the ground. And as possible it is for a man to make a tree, as for a Minister to make a Christian: and as possible to put sap into a dead block, and to make it grow and flourish, and bring forth fruit in abundance, as for a Minister to put into any the least drop of grace, or to adde any whit vnto it, where it is already wrought.

Thirdly, the Lord wil haue the vertue of the Sacrament to be in his owne power, to bestow where & how he will, that there might be a difference betweene Communicants, to wit, betweene the good and the bad. If it were in mens hands to dispose, and did consist in the deede done, as ignorant Papists imagine, men would bestow it promiscuously, and wicked hypocrites should haue as good a share as those that are truly religious, and the worst speed as well as the best: for men cannot search the hearts of their people, to see with what preparation they come: and there is that loue in them (which is a

Math. 3.11

1 Cor. 3.6

thing commendable) that they desire all might be saued. If *Moses* could haue giuen euery man in Israel grace when he gaue them the *Manna*, he would haue done it: he that could haue bene content, that his name should be razed out of the booke of life for their sakes, would not haue stuck with them for such a matter. If *Abraham* could haue circumcised *Ismaels* heart, when he circumcised his flesh, he should not haue bene excommunicated for his prophanenesse: but God hath alwaies heretofore, and doth still keep this power in his owne hand, that so he may enrich with grace those whom he thinketh fittest, and deale with euery one as he knoweth their hearts. *Moses* was the Minister of Baptisme, to those that passed through the red sea, yet with many of them God was not pleased: for onely those that are good in his sight shall taste of his good gifts. And therefore Christ praieth not for the world, but onely for those which he hath chosen out of the world, & such as shall beleue through the preaching of the Gospell, that they may be partakers of the benefite of his ordinances.

First for instruction, if euer we would speed well when we come to the Sacrament, let vs make the Lord our friend, sith the distribution of grace pertaineth to him alone, let vs seeke it at his hand, and not bring any sinne with vs which may offend his glorious presence; which if we can do, we may and must expect a blessing from him. It is not the goodnesse of the Minister that can do it (though it be a good comfort to haue a holy mans praier for vs) it is as possible that a man should appoint where the raine shall fall, as where grace shall fall: and though it should be concluded by Parliament, what daies it should raine, and in what parts of the land, it were of no force: for God alone hath the ordering of the cloudes, and so hath he also of the graces of his Spirit.

Secondly, this maketh for the comfort of such as come preparedly vnto the table of the Lord, with a true heart, though burdened and wearied with many corruptions. Christ hath praied that the Sacrament may be effectuell vnto them, and therefore it shall be so: and he hath praised God for giuing it vnto his people, and therefore it shall not be in vaine: neither their owne weaknesse, nor the meanenesse of the Elements, nor the

1 Cor. 10.

John. 17.

Vie 1.

act 12 20

the imperfections of the Minister, shall hinder the powerfull working of Gods ordinance.

But we are base creatures, and the Minister is no better then Object: he should be.

Indeed if Grace were to be fetched out of such dirty ditches Answer, as we are, we could looke for little good; but God is a cleare fountaine, and from his fulnesse shall we receiue grace vpon grace.

But alas, neither we, nor our Minister can pray so earnestly Object, nor praise God so heartily, when we communicate at the Lords table, as God requires, and we ought to do.

What of that? were not Christs praier and praises such as Answer, must needes be pleasing to the Lord? If they were (as cannot be denyed) let vs neuer be discouraged for these imperfections of ours: for Christ was appointed to be an vniuersall Minister for all his elect, & in the perfection of his petitions & thankesgiuing, all the blemishes that are in ours shall be hidden and covered.

Thirdly, this is for the reproofe of such prophane persons, Vse. 3. as come vnchearefully and heauily vnto this Sacrament: and if the respect of their gouernour, of the lawes, and of their owne credite did not moue them, they would altogether absent themselves from it: these are wretched persons, that make no more account of this singular pledge of Gods fauour. Hath Christ prayed vnto his Father for a matter of no worth? and giuen thanks vnto him for that which is of no estimation? But let such vnbeleeuing and sinfull wretches go: and as for vs, let vs be assured for our comfort, that when Christ became a sutor to his Father, he was in such fauour with him, that he obtained that which was worth the hauing, and deserued praise & thankesgiuing both from him, and from all his people, as that which should be a meanes of their euermore lasting happinesse.

Verse. 22. *Take, eat, this is my body, &c.*

This is the commandement that our Saviour giueth vnto the communicants; to wit, that they should take the bread, and take his body: eat corporally, and eat spiritually: receiue

ceiue the signe and the thing signified, the one as well as the other: for so much doth the promise which is annexed (*This is my body*) imply. As if he should haue said, This bread broken before your eyes, doth plainly represent vnto you my body (that is the whole manhood, a part being put for the whole) which is giuen for you, and shall be broken for you, that so you may haue a spiritual communion with me, as there is a naturall vnion betwixt you and this bread which I giue vnto you: and the like is to be vnderstood of the wine. The words thus expounded according to the simple meaning thereof, afford vs this doctrine, that

Christ Iesus in the Lords Supper, by corporall foode doth giue vs a most sure possession of himselfe, and neare vnion with himselfe. The bread and wine are not onely pledges of what shall be bestowed on vs, but effectual means to exhibite the things promised vnto vs : and therefore Christ vscth these words : *Take, eate, this is my body, which is given for you, which is broken for you :* and so of the wine : *Drinke ye all of it, this is my blood which is shed for you.* Now what can be nearer vnto vs then our meate and drinke ? We haue greater interest in nothing then in our foode : for that is made a part of our selues. If we eate meate in another mans house, after we haue receiued it, it is more ours, then his that prepared it ; no one ioint is so neare another, nor the soule so neare to the body, as our foode is neare vs, when once it is digested and turned into nourishment vnto vs : which doth plainly represent vnto vs the neare coniunction that is betwixt Christ & every worthy receiuer. Hence proceedeth that speech of the Apostle : *The cup of blessing which we blesse, is it not the communion of the blood of Christ ? the bread which we breake, is it not the communion of the body of Christ ?* that is, do not these cause vs to haue an effectuall communion with him in all his gracious merits ?

Now if question should be made, why Christ should make choise of bread to be a signe in this Sacrament, rather then of any other more excellent and glorious creature:

The answer is, that he did it for diverse reasons.

1. Because it was his will, as it is said concerning the Clasp  
that it pleased him by the foolishnesse of preaching to save them  
believe. 2 The

## 2. There

clarij

1. I am not a  
 2. I am not a  
 3. I am not a  
 4. I am not a  
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 7. I am not a  
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 9. I am not a  
 10. I am not a

Our union  
with Christ by  
the Sacrament.

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Luke 22. 19.

2 COR 12:4.

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Page 26

2

3 Cor. 10. 16,

Answer.  
Why GOD  
made choise of  
bread.

There is besides his pleasure, great wisdom in it, because it is very fit to represent that vnto vs for which it was ordained it being substantiall foode, and therefore called the staffe of mans life, on which it doth as it were leane, and whereby it is vpholden; and besides, this is for euery mans stomach, and for euery ones state, and may euery where be gotten, And yet withall we must know that bread cannot fully expresse the efficacy of the spirituall food Christ Iesus, which we are to feed vpon: for bread is earthly, that food is heavenly; bread preferueth the corporall life, and that but for a time: Christ not onely preferueth, but giueth, not a naturall, but a supernaturall, not a temporall, but an eternall life.

Thirdly, God made choyce of bread, in respect of his owne glory, that the weaker the meanes are, the stronger his hand might appeare to be. If we had bene to receiue gold or gemmes, or precious stones, our senses would haue bene more wrought on then our hearts, and we should haue more regarded the signe then the thing signified: the which inconveniences, with other of the like kind, the Lord by giuing vs bread, hath preuented.

Seeing then that the bread (as also the wine) in the Lords Supper is of such excellent force and vse, as to put vs in mind of Christs death and bloodshedding, to testifie his vndoubted, true, and reall presence to euery faithfull communicant, and to refresh and feede the soules of the worthy receiuers vnto eternall life: in which regard they doe as farre surmount common bread and wine, as the waxe wherewith a pardon or charter, or any other euidence is sealed, is of more worth then that which is to be sold in the tradesmans shop: seeing (I say) that the bread is of such singular vse, this maketh, first, for the confutation of the Papists, which hold that after the words of consecration there remaineth no bread at all, but that it is transubstantiated into the very body of Christ. Indeed we graunt that as the bread, so Christ his body is there offered and receiued by euery faithfull communicant: but how? not corporally, but spiritually: not from the Ministers hand, but from Gods hand; not by sense but by faith. And for the further clearing and confirming of this truth, many reasons might be brought, but I wil



produce but onely some few.

Reasons a-  
gainst transub-  
stantiation.

1

The first is taken from the expresse words of the holy Ghost in the Scriptures, who mentioneth bread after the words of consecration: saying (*the bread which we breake*) 1 Cor. 10. 16, and againe, *He that eateth this bread &c.*) 1 Corinthians 11. 27. 28.

2

A second reason is this: We receiue the same in substance which the Fathers did in the wildernesse, 1. Cor. 10. 1. for the *Manna* is there called spirituall meate, and the rocke is said to be Christ: now it is certaine that they did not corporally eate the body, and drinke the bloud of Christ, because he had not then assumed our nature: and our Sauour denieth the *Manna* to bee the true bread, which came downe from heauen.

John, 6. 32.

3

Thirdly, if the bread by the words of cōsecration be transubstantiated, it will follow that wicked cōmunicants may also partake of Christ (for *Paul* saith, that all, good and bad did eate the same spirituall meate &c., as touching the outward signe and Element,) and so cannot afterwards perish, and be damned; for that whosoever eateth of Christ his flesh &c., hath eternal life, and he will raise him at the last day: for he dwelleth in vs, and we in him. Now it is certain that there is no cōmunion betwixt the Lord Iesus & wicked sinners, neither are they in the state of saluation, neither shall they be raised vp vnto Glory, at the last day: and consequently, they feede not on him, and the Sacramentall signes are not transubstantiated into him.

1 Cor. 10. 34.

John, 6. 55. 56.

4

A fourth reason is from the end for which the Sacrament was instituted by Christ, and is continued in his Church. Then his meaning was not according to his humane nature, to conuerse with his people on earth after a bodily manner: for though he were present with his disciples at the first celebration sensibly in his manhoode, yet the purpose of it for afterwards, was to continue a memoriall of him, when the heauens should containe him: therefore (saith he) *doe this in remembrance of me*. Which should be superfluous and needlesse if he were continually conuersant with his members euery where in the Masse, and in the Lords Supper.

Acts, 3. 21.

Luke, 22. 19.

5

Fifthly many fowle absurdities do ensue vpon this grosse opinion

nion of transubstantiation, for

First, either one Christ in his bodily presence must be both in heauen and earth, and in innumerable places there at one instant: or else be multiplyed, and many Christs & many Sauiours, and many redeemers, must be dispersed throughout all the Churches, where the Masse is offred, or the Sacrament administred: and so when the Lord did first celebrate it, there was to be one Christ breaking and distributing, and another Christ broken and giuen: one Christ to *Peter*, another Christ to *John*, and to every Apostle one.

Absurdities,

Secondly, how can crueky be here auoided? how can men deuoure him, and not kill him? how should men swallow him vp, and yet offer no violence vnto him?

A glorious body may be in many places at once, and be eaten and not hurt, because it is not patible nor mortall.

Object,

But when the Disciples first receiued him, he was both mortall (for he dyed on the morrow,) and patible: for he was in an agony and torment that night: and therefore how cometh it to passe that the nailes should haue force to kill him, which onely pierced some part of his body, rather then their teeth which chewed him whole?

Answer,

But he himselfe saith, *This is my body.*

Object,

So it is sacramentally and by a *Trope*: but not literally and simply, as the words may be misconstrued. The like kinde of speech is vsed in other Sacraments: Circumcision is called the *covenant*, *Gen. 17. 13.* the Lambe is called the *Passenger*, *Exod. 12. 11.* the rock, Christ, *1 Cor. 10. 14.* And is not the cup sayd as well to be the *bloud of the new Testament*: and yet our Sauiour calleth the consecrated wine the *fruit of the vine*? *Matth. 26. 29.*

Answer,

But Christ saith, *John. 6. 53. 55. Except ye eat the flesh of the Sonne of man, and drinke his blond, yee haue no life in you: for my flesh is meate indeede, and my blond is drinke indeede.*

Object,

He speaketh not there of the Sacrament, but rather of the faithfull embracing of him in his word: for the Lords Supper was neuer before, nor at that time instituted, and as yet the words of consecration had not bene spoken: and therefore if this be vnderstood literally without the spirituall meaning thereof,

Answer,

thereof, it will follow, that either Transubstantiation was before the Lords Supper, or the Lords Supper before the night in which he was betrayed. And in this place he maketh no mention of bread to be turned into his body: and the words wrested, would rather argue his body to be transubstantiated into bread, or flesh, then breade to be changed into his body.

Vse 2.

Secondly, as this serueth for the confutation of them that hold there is no bread at all in the Lords Supper: so it maketh against such as thinke there is nothing but bread to be expected there: that we are to receiue onely the outward signe in a bare remembrance of Christ his death and passion: and so do they deprau the mysteries of God, and extenuate his promises: as if when the Lord calleth all his people to this memorable banquet, he should deceiue them with empty dishes, and with painted meat in stead of better cheere. It would haue bene a great disgrace for *Ahasuerus* to haue dealt so, when he called all his Princes to a banquet: and therefore they are iustly to be reprov'd, that esteeme so basely of this holy feast, seing God offereth, and exhibiteth truly, though not corporally, his owne Sonne, with all his precious merits to euery faithfull receiver: so that euery guest at his table may truly be said to feede on Christ Iesus.

Ester, 18

Vse 3.

Thirdly, this is for instruction, that seeing by this Sacrament we may be so nearely vnited vnto Christ, we should come with a large expectation of receiuing good from the same: and therefore make preparation for the same accordingly, that so we may not come vnworthily, lest we receiue iudgements in stead of mercies.

Ester on the  
Gaborian

44

Fourthly, here is another instruction, that when we come to this celestrall feast, we fall to it, and feed of it, as Christ biddeth vs, *Take, and eate*: let vs see our eyes, our eares, our taste, yea and our hearts also aworke, with all serious meditation, to make vse of those heauenly mysteries: and when we see the bread broken, let vs boldly conclude, Christ was broken for me, and therefore I shall escape the breaking which I haue deserved: and when the bread is giuen vnto vs, let vs resolute, Christ with all his benefites is bestowed vpon me: and when

we

we eate the bread, let vs assure our soules of this; Christ is made vnto me the true bread, whereby my soule shall be nourished vnto life eternall. This is the eating that the Lord requieth and accepteth, and thus doing we shall shew that there is mutuall loue and kindnesse betwixt him and vs, which is a thing well pleasing vnto him: and therefore he exhorteth all his seruants, saying: *Eate, O friends, drinke and make you merry.* Cent. 5. 1. *O welbeloued.* None but those that are friends can eate of his dainties, and all those that are friends will eate of the same: & therefore if euer we would shew our selues to be Christ his friends, if we would enioy the feeling of his loue vnto vs, and be assured of our loue towards him, let vs refresh our soules at this banquet, and not let our Saviour be at cost in vaine, in making so good and so large prouision for vs,

Verf. 23. *Also he tooke the Cup, &c.*

In that wine is ioyned with the bread, this point may be noted, that Iesus Christ in the Sacrament doth make vs a full meale. Ded. 3. Christ maketh vs a full meale.

We haue here not onely bread, but wine, not onely the body of Christ, but his blood also, even the whole Christ with all his graces, offered vnto vs. This is promised in the Prophecie of *Isaiah*, where it is said: *In this mountaine shall the Lord of hosts make vnto all people a feast of fat things, euen a feast of mixed wines, &c.* Meaning that he would make for his Church complete prouision, whatsoeuer might be for health, or strength, or delight. And the like is proposed in the ninth chapter of the *Prouerbs*. And there is cause why we should thinke this to be so, for

First, he is of sufficient ability, so that he can doe it. And Secondly, his loue vnto vs his people is such, that he is willing & ready to doe it. Some men whē they make feasts, could prouide variety of good cheare, but they are loath to go to the charges: others are franke and liberall enough, but they want ability to giue great intertainment, so that they speake that truly which others doe vaine gloriously: I am sorry that your cheare is no better. But it is otherwise with the Lord: as he is

bountifull and will not spare cost, so is he rich in all abundance of heavenly treasures, and needs not spare cost; and therefore seeing Christ hath prayed that all his guests might haue of the best, they shal not faile of any thing that their heart can desire and long for.

Especially seeing it is for his owne glory. A mortal sinfull man, euen the king of *Persia*, for the setting forth of his magnificence and greatnesse, spared no cost in the feast that he made vnto his Princes: much lesse wil the Lord of glory in this banquet which he prouideth for his people, seeing that he is incomparably better able, and more bountifull, and withall seeth and considereth the seuerall needes and necessities of all his children.

Here then in the first place, is confuted the error of Popish Priests, that will haue but one kind of food at this table, and so cause the people to haue a dry feast without any wine at all: thus do they sacrilegiously rob Gods people of that allowance which he hath appointed for them, and him of that glory which is due in respect of his large bounty in this behalfe. For whereas the Lord instituted the cup as well as the bread, and prayed and gaue thanks for the one as well as for the other, bidding the drinke all of the wine, as well as eate of the bread: they teach and practise the cleane contrary. And that their sacriledge may not seeme so vile as in truth it is, they produce some shewes of reason for this their dealing: It is needlesse (say they) to adde the wine vnto the bread: for when we receiue that, we feede on the whole Christ, and partaking of his body, we must needs withall partake of his blood, which is contained in the veines.

See here how shamelesly they controll Christ himselfe: for if we receiue the blood in receiuing his body, why did he ordaine the cuppe as well as the bread?

They answer, that Christ gaue it onely to Ministers, and so doe they.

So did he the bread also, and therefore by the same reason, they may administer neither bread nor wine vnto the Laity: and what reason can they alleadg why Ministers may not receiue the blood in the veines, as well as any other? But the

words

words of Christ may decide this controuerſie when he ſaith, *Drinke yee all of this, this is my blood, &c. which is ſhed for you and for many, for the remiſſion of ſins.* And who are thoſe many? euen all that ſhould afterwards beleue in him. To thoſe for whom Chriſt his blood was ſhed, the cuppe muſt be adminiſtred: but his blood was ſhed for priuate men as wel as for Miniſters: and therefore the cuppe muſt be adminiſtred to them as well as vnto the Apoſtles themſelues.

A ſecond uſe of this point is for inſtruction, that ſeeing there is ſuch plenty and variety of all good things offered at this banquet, no other feaſting, or voluptuous living ſhould either keepe vs from it, or make vs come vnworthily vnto it: yet how many are there, that do ſo glut themſelues with eating and drinking, and ſurfering on their carnall delights, that they are altogether vnfit for the Lords table?

Thirdly, here is matter of reioycing for Gods poore ſeruants, that though they fare hard at home, yet they may haue as good reſreſhing as any other in the Lords houſe: for Chriſt Ieſus doth there provide a full meale for them. This was *Dauids* comfort when he was baniſhed from the aſſemblies of Saints, and could not be preſent at the Sacraments and ſacrifices: when he could but remember that he had bene at them, and alſo bene a profitable communicant as oft as he could, it did much reſreſh his ſoule, ſo that it was ſatiffied as with *marrow and fatneſſe*, with the very meditation therof: he had receiued ſuch ſtore of grace from Gods ordinances, and ſuch a ſtrong apprehenſion of his fauor, that he counted it better then life it ſelfe. And the conſideration thereof did not onely comfort his ſoule, but helped him alſo in his bodily neceſſities, in ſo much that when he was in a barren and dry wilderneſſe, pinched with hunger, and preſſed with thirſt, the very remembrance of thoſe things that were paſt long before, did cauſe him more chearefully to vndergoe all his penury and want. If he then tooke ſuch comfort therein in his abſence, how much more ſhould we being preſent at the ſame?

*Perſe 24. This is my blood of the new Teſtament.*

That is, this is a ſigne and ſcale of the new Teſtament: which is



is so called, because thereby Iesus Christ doth bequeath vnto his people, as all the benefites of this life, so the special blessing of all euen eternall life: and this is termed a new Testament, in respect of that which was made in the time of the law. That was, and this is: when that was insufficient in some respects, the Lord abolished it and established this in stead thereof, as being much better then that, for though both of them aime at saluation by Christ, yet it is in a different manner: for

Differences be-  
twixt the old  
and new Coue-  
nant.

1 That was obscure, consisting in rites and ceremonies, whereby Christ was darkly perfigured: but this is more plaine and perspicuous, so that Gods mercy and goodnesse towards vs in his Sonne may more clearly and evidently be discerned in this one Sacrament, then it could by all their sacrifices. Then the blood of beastes was shed in stead of Christs, but now hath he shed his owne blood for vs.

2. Secondly, that Testament was appropriated to a few, and did belong properly to the nation of the *Iewes* alone: and if any other nations would haue their part in it, they must vnite themselves vnto the *Iewes*: but this hath a larger extent, and pertaineth to all Gods elect throughout the whole world.

3. Thirdly that conueied vnto men a smaller measure of graces, this offereth great plenty and store thereof.

4. Fourthly that was temporary and to endure but a while, this is perpetuall, and shall last to the ende of the world: and thus much for the differences betwixt the old Testament and the new. Now in that our Saviour saith: *This is my blood of the new Testament &c.* the Doctrine is, that

Doct. 9.  
Faithfull com-  
municants in-  
riched.

1. Faithfull communicants at the Lord table come not onely to be refreshed at a feast, but to be enriched by a legacy: Christs will and Testament being there confirmed vnto them.

The particular legacies which Christ Iesus hath bequeathed vnto them are specified in the Epistle to the *Hebrewes*: *This is the Testament that I will make vnto them, after those daies, saith the Lord, I will put my lawes in their heart, and in their minds I will write them, And their sinnes and iniquities wil I remember no more.* The substance of which couenant is this, that all their sinnes shall be forgiven, and both the guilt, and punishment thereof wholly remoued: yea they shall not onely be iustified, but also sanctified

Hebr. 10. 16. 17

sanctified, the lawes of God and his promises shall be written in their minds, so that they shall haue the knowledge of them: and in their hearts, so that they shall haue the comfort and feeling and fruition of them: they shall not onely haue interest in all Gods graces and blessings, but according to their needs shall haue the vse and enioyment thereof. And what treasures are comparable vnto these? if we should receiue many ten thousand pounds at euery Sermon, and Sacrament, it were nothing to this legacy, which is sealed vnto vs in the Lords Supper: the worth whereof is so much the greater, by how much it hath more excellent appurtenances annexed vnto it beyond that which other Wils haue, for

First, when other legacies are paid, they can be no more demanded: but this is still due vnto vs: it is as it were a continuall rent, and the more we receiue, the greater assurance haue we of a larger portion, both of grace and glory.

Secondly, whereas when men haue bequeathed any thing vnto vs, we must stay for it, till their breath be out of their bodies: here it is otherwise: when once we haue this Testament sealed vnto vs, we shall haue present participation of the things therein made sure vnto vs, because the Testatour is already deceased.

Thirdly, whereas others leaue executors to performe their Wils, the Lord liueth for ever, so that he himselfe that made it, will also execute it: and therefore as it is called a Testament, so is it also elsewhere termed a covenant: for the fulfilling whereof, the Lord hath entered into bonds, and pawned his word and promise, his truth and fidelity, his oath, yea himselfe, his nature, and all that he hath: so that it is impossible he should faile in performing the last clause therof. The vse thereof shall be.

First, for instruction, that seeing there is such a rich treasure offered vnto worthy receiuers of the Lords Supper, therefore we should not suffer any earthly commodities, as oxen, farmes, or the like, to keepe vs from the same.

Secondly, here is a comfort for Gods poore seruants: albeit they haue but a small quantity of earthly things, seeing they haue such interest in Christ his Will, their state is happy: they

haue a faire liuing, and a goodly heritage, the Lord himselſe is their portion: and therefore though they haue not theſe outward things themſelues, yet ſeeing they haue the owner and giuer of them to bee theirs, they are richly provided for, Chriſt being theirs, all is theirs. And as in reſpect of themſelues, ſo alſo of their children, this offereth them matter of conſolation. Alas poore creatures (ſay many) we haue little or nothing to leaue them: but haue you procured them a legacy in Chriſt his will? if you doe ſo, though you haue little, he hath much, and therefore neuer be afraid: they ſhall be ſufficiently provided for.

We 3.

Thirdly, by this point all ſuch as haue bene Cōmunicants at the Lords table, may make triall of themſelues, whether they haue bene worthy receiuers, or not? hath the Lord imparted his graces vnto them? haue they gotten aſſurance of the remiſſion of their finnes, and the power of the word in their hearts to quell the ſtrength of their corruptions? &c. if they find this in themſelues, they may be aſſured that the Lord hath graciouſly receiued them into his fauor: but if they find no increaſe of knowledge nor deſire thereof: no vertue of Chriſt to crucifie their luſts, & to quicken them to good duties &c. they may as certainly conclude on the other ſide, that they came vnworthily and vnpreparedly, and therefore ſpeede accordingly, being ſent away altogether barren and empy. For concerning thoſe that are within the covenant it is ſaid: *They ſhall teach no more euery man his neighbour, and euery man his brother, (ſaying) know the Lord (they were paſt that) for (ſaith the Lord) they ſhall all know me (in a competent meaſure) from the leaſt of them, vnto the greateſt.*

Ex. 37. 34.

*The end of the tenth Sermon.*



## A profitable Metaphrase vpon the Epistle of Paul to the Colossians.

### CHAP. I.

I Paul vnderstanding that there are, that go about to spoile you, and to make a prey of you, partly by shew of wisdom and Philosophy, and partly by the beggerly Elements of the world, or Ceremonies of the Iewes, thought it needfull to write vnto you, that according as ye haue receiued Iesus Christ at the first, euen so that you would both abide and proceede further in him, that you may be rooted and further built in the faith.

*Vers. 1. Paul an Apostle of Iesus Christ, by the will of God, and Timotheus our brother.*

**A**nd that I write vnto you, know, that I do it with warrant: for I am an Apostle of Iesus Christ, and not tied to any particular congregation, or to one prouince, yea or to one kingdome; but am an Ambassadour, and haue commission to all the world. Neither do I come to this charge of mine owne will, or of the will of any other man, but by the will of God, and the same his reuealed will. And albeit my authority herein be sufficient to conuince all men of the truth I write of, yet for further and stronger confirmation thereof, I haue ioyned *Timotheus*, my welbeloued brother, to beare record with me, that in the mouth of two witnesses, the truth may be more surely established.

*Vers. 2. To them which are at Colosse, Saints, and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.*

And considering that the blessing of all labour dependeth vpon the Lord, our beginning is with hearty prayer vnto God for the grace and fauour of God, to be freely giuen, together with all blessings, both of this life, and of that which is to come, from GOD

the Father, and from our Lord Iesus Christ, to you Colossians, yet not all that dwell in that citiy, but to those which by faith are Saints and brethren, not in the flesh, but in Iesus Christ.

*Verse. 3. We giue thanks vnto God euen the Father of our Lord Iesus Christ, alwaies praying for you.*

And that you may haue further testimony of our loue towards you, know you that we do continually both pray & giue thanks to God for you: whom, to separate from all false Gods, I call the Father of our Lord Iesus Christ.

*Verse. 4. Since we heard of your faith in Christ Iesus, and of your loue towards all Saints.*

For the report of your profession and piety in Iesus Christ, and of your loue towards all Saints, is come vnto vs.

*Verse. 5. For the hopes sake which is laid vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospell.*

Which both profession and loue we know to be sincere, in that they are vpholden in you through the hope & expectation of a treasure laid vp, not on earth but in heauen; which hope you haue conceiued, not of your owne fantasie, or of the word of any man, but by the word of truth, that is to say the Gospell.

*Verse. 6. Which is come vnto you, euen as it is vnto all the world: and is fruitfull, as it is also among you, from the day that ye heard, and truly knew the grace of God.*

And if you aske what is that truth or Gospell? verily none other then that which is preached among you now: which is not among you alone, but is preached in all the world: a certaine note of the truth therof: there hauing neuer bin, nor euer shall be any doctrine, which hath leauened so great a lump of dowe as is the world, but only the Gospell. And for further assurance that it is the truth of God, I offer this to your consideration, that as in other places of the world, so among you it hath brought forth fruit, euen from the first time you haue truly and sincerely acknowledged this grace of God.

*Verse. 7. As ye also learned of Epaphras our deare fellow servant, which is for you a faithfull Administer of Christ.*

Where if you say, we know not what doctrine is preached in all the world, nor what fruit it hath brought forth, although it be

no other thing then the common & constant report which many may bring vnto you: yet to ioyne neare vnto you, and to ridde you of all doubt, which is the true Gospell of Christ, it is euen the very same that you haue learned of *Epaphras*, whom if you loue me, you must loue, as being my beloued fellow seruant in Christ: yea, if you loue your selues you must respect him, as being a faithfull Minister of Christ for you.

*Verse 8. VVho hath also declared vnto vs your loue, which yee haue by the Spirit.*

Who made manifest vnto vs your true loue, not onely naturall, but that especially which is spirituall, whereof the Spirit is the author.

*Verse. 9. For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that yee might be fulfilled with knowledge of his will, in all wisdom, and spirituall understanding.*

And as we giue thanks for your good, and so for the same cause that you haue well begun (both because you should not go backe againe, and for that you haue not attained to perfection,) euen from the first day we heard of you, we neuer giue ouer praying for you, making this suite, that you may be filled with the knowledge of his will in all wisdom and vnderstanding, whereof the holy Ghost is the Author.

*Verse. 10. That ye might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.*

Not that you should content your selues with a bare knowledge and contemplation of heauenly things, but that you walke worthy of those whom the Lord hath called to such honor, to a full and whole pleasing of him, both by bringing forth fruit in euery good worke, and by being increased in the knowledge of God.

*Verse. 11. Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfullnesse.*

Wherein because there are many difficulties and hinderances laid in your waye, our suite also is, that you may be strengthened with all manner of strength, according to that glorious power, which being in God, he is able to furnish you with; that euen with



ioy, you may be able to beare all troubles, how grieuous and how continuall soeuer they be.

*Vers. 12. Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.*

And as we giue not ouer praying for you, so doe we not cease to giue thanks to God the Father, because that it is he that by his holy Spirit hath made vs fit to haue a part in the inheritance of Saints: whom whether we consider as they are in this world by reason of the comfort and true knowledge of God, or as they shall be in the world to come, by reason of their perfect blessednesse, may well be said to be in light.

*Vers. 13. Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Sonne,*

This parte of our inheritance standeth first, in that God with a mercifull hand pulled vs out, both of the present darknesse of ignorance, and disobedience, and from that which is to come, euen the most fearful punishment of them both. And secondly, it standeth in this, that the same God hath translated vs into the kingdome of his most deare Sonne, which being here begun, shall be accomplished in the life to come.

*Vers. 14. In whom we haue redemption through his blood, that is, the forgiveness of sinnes,*

In which his deare Sonne we haue a full redemption, whereof one parte which is our iustification, we haue already receiued, waiting for that which remaineth, euen the redemption of our bodies: all which redemption is purchased vnto vs in the obedience of the Sonne, which obedience was specially and most significantly declared in the shedding of his blood.

*Vers. 15. Who is the image of the inuisible God, the first borne of euery creature.*

This Christ, that you may know what plentiful and rich redemption you haue in him, to the end that you may rest in him alone, is thus set forth vnto you as followeth. As touching his person standing of two natures, he is the most liuely and expresse Image and character of God, not only of his qualities, (if yet there were any qualities in the Godhead) but of his very nature and essence: in whom we behold God which is inuisible, and touch him  
which

which is vnfeelable, which is the principal heire of all the creatures in the world, in whom wee that belecue haue right vnto them.

*Vers. 16. For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.*

For by him all things are created in heauen and in earth, visible and inuisible, euen the Angles themselues, to the worshipping of whom ye are seduced: and amongst them all of what degree or place soeuer they be: whether they sit in Thrones, or whether they haue Lordship, principallitie or power ouer other Angels, all things are made by him, and for him,

*Vers. 17. And he is before all things, and in him all things consist.*

Wherefore he is before all things, and all things haue their continuance, and are vpholden by him.

*Vers. 18. And he is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things he might haue the preeminence.*

And as touching his office which he executeth in respect of both natures, he is the head of the Church which is his body, and he is the first fruites and first begotten of the dead, not onely in respect that himselfe is risen, but also that he is the authour of resurrection, which is here begun, & shal be perfected in the last day, when he shall change these vile bodies, and make them like his glorious body.

*Vers. 19. For it pleased the Father, that in him should all fulnesse dwell.*

For in him it is the good pleasure of GOD, that the grace of the Spirit, should without measure fully dwell.

*Vers. 20. And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his Crosse, both the things in earth, and the things in heauen.*

That by him he might reconcile vnto himselfe, making peace by the death of his crosse, betweene God and all men, whether it be they which hauing beleueed in him before his coming, are now in heauen: or those which beeing in earth, doe beleue in him.

*vers. 21 And you which were in times past strangers and enemies, because your minds were set in euill workes, hath he now also reconciled.*

Wherefore hauing reconciled all vnto himselfe, he hath reconciled you also; which benefit that it may be the better esteemed, consider what ye were when he reconciled you, strangers from GOD, yea enemies in your very vnderstanding, which is the chiefest, and therefore much more in other parts: which enmity was made manifest by your euill workes.

*vers. 22. In the body of his flesh through death, to make you holy, and unblameable, and without fault in his sight.*

I say, now he hath reconciled you in his humaine nature, like vnto ours, by his death, to the end he might make you holy and without spot, and blamlesse in all sincerity, as before himselfe.

*23. If yee continue grounded and stablised in the faith, and be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder beauen, whereof I Paul am a Minister.*

And this reconciliation know no otherwise to belong vnto you, then ye abide grounded and settled in faith, and be not carried away from the hope you haue heard in the gospell: the truth whereof appeareth, in that in so short a time it hath bene preached to al nations vnder the cope of heauen; of which gospell I my selfe am a Minister.

*24. Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church.*

Wherein it ought not to dismay you, that I am in bonds, seeing my selfe doe reioyce in it: seeing it is not for redemption (which Christ alone hath wrought) but for the confirmation of your faith, and example of your patience: and seeing thereby are fulfilled the passions which are yet wanting vnto the body of Christ, which is the Church, which must be like vnto Christ her head in suffering, that it may be like vnto him in glory. And finally since it is not for your good alone, but for the good of the whole body of Christ, which is the Church,

*vers. 25. Whereof I am a Minister, according to the dispensati-*

on of God, which is giuen me vnto youward, to fulfill the word of God.

Whereof as of the Gospell I am a Minister, and that by the ordinance of GOD, who committed a stewardship vnto me, that in you might be fulfilled the word of God.

*vers. 26. which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.*

I meane the secret of the Gospell, so worthily called, for that it hath bene hidden from all times and generations hitherto: and now is made manifest not to all, but to his Saints.

*vers. 27. To whom God would make known what is the riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory.*

Euen to as many as God of his good wil would make known the glorious riches of his secret among the Gentiles, which glorious riches is Christ in you, the same alone, by whom we may hope for glory.

*vers. 28. Whom we preach, admonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus.*

The same also, whom we do preach, partly admonishing all sorts of men, and partly teaching all sorts of men, all heavenly wisdom, thereby to present men of all sorts, perfectly wise, and blessed through Iesus Christ.

*vers. 29. Whereunto I also labour and strue, according to his working, which worketh in me mightily.*

whereunto I labour sore, struing forcibly, which yet would be vnfruitfull, were it not that God worketh by his Spirit mightily with my Ministry.

The end of the first Chapter.

*Vers. 1. For I would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not scene my person in the flesh.*



**T**HAT which I say of my grieuous labour and strife for all men, is truly verified of you: for I would not haue you ignorant of the great agony and strife for you, and for those that are in the Church of *Laodicea*, and others that are about you in the Countries of *Phrigia*, notwithstanding that they neuer saw my person.

*vers. 2. That their hearts might be comforted, & they knit together in love, and in all riches of the full assurance of vnderstanding, to know the myserie of God euen the Father, and of Christ.*

And my care and thought is, that through the preaching of the Gospell you might be comforted at the heart, by a knitting, setting together, and compacting of your minds one to another, through abundance of perswaded vnderstanding, and acknowledgement of the myserie of **G O D**, that is to say, of the Father, and of Christ.

*verse 3. In whom are hid all the treasures of wisdom and knowledge.*

In which Christ are all the treasures of wisdom and knowledge treasured vp, but yet hidden from the naturall man.

*vers. 4. And this I say, lest any man should beguile you with enticing words.*

The drift of all the commendations of the preaching of the Gospell, and of Christ, whom the Gospell doth set forth and preach vnto you, is, that no man by apparent and perswasible speeches doe transport you.

*vers. 5. For though I be absent in the flesh, yet am I with you in the spirit, reioycing, and beholding your order, and your stedfast faith in Christ,*

*Where if you aske, how I that neuer saw you, should be thus careful*

carefull of you: and should care for you so much, that neuer came to see you? know, that although I be absent as touching the flesh, yet I am present with you as touching the spirit, reioicing to see your good order, and policy of the Church, caused through the soundnesse of the faith which is towards Christ.

*vers. 6. As ye haue therefore receiued Christ Iesus the Lord, so walke in him.*

Wherefore as you haue receiued the Lord Iesus Christ, so let it appeare by your conuersation, as in all other things, so in holding fast the truth of the Gospell.

*vers. 7. Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thanksgiuing.*

Being rooted and builded in him, and strengthened in the faith, and that with thankesgiuing for the mercy you haue receiued in Christ.

*vers. 8. Beware lest there be any man that spoile you through philosophy, and vaine deceit, through the traditions of men, according to the rudimentes of the world, and not after Christ.*

Looke about you by sound knowledge of the truth, lest any of what opinion, holinesse, or learning soeuer, by either shew of reason comming from the braine of men, which hath bene receiued from hand to hand, and yet is nothing else but a deceit or sleight; or else by the ceremonies of the Law, wherewith as by certaine rudiments or A B C, the people of God as children were trained to this perfection of doctrine, which now hath shined out vnto you, do vanquish you, & draw you before them, as prisoners fast bound in chaines and manacles of errours: yea take heed of any doctrine whatsoeuer, that either taketh any thing away from Christ, or placeth any the least iote of saluation otherwhere than in him.

*vers. 9. For in him dwelleth all the fulnesse of the Godhead bodily*

For seeing that in the nature of Christ, the fulnesse of the Godhead doth personally rest and abide, that both the natures of the Godhead & the manhood, make but one Christ, what is there needfull for your saluation, that you may not haue abundantly in him?

*verse. 10. And ye are complete in him, which is the head of all Principality and Power.*



Considering that this fulnesse of all graces which is in him, he hath not for himselfe but for you, with all whatsoeuer you haue neede of vnto saluation.

And the same Christ howsoeuer a little inferiour to Angels, as touching his manhood, yet now according to his manhood is head, not onely of the Church(as is aforesaid) but of all Powers and Principalities that are in heauen; wherby may appeare their error, which worship Angels.

*Verse 11. In whom also yee are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of Christ.*

Hauiug all fulnesse and sufficiency in him, it followeth that what you would haue you seeke it him, which is the circumcision of the fore-skin, who was circumcised not for himselfe, but for you. And in him you haue a more plentifull circumcision then that which you so greedily pursue: for that is made with the bodily hands of man, which can go no further than the flesh: whereas this circumcision is made with the finger of God, which entreth in to the heart: whereof one fruit is, the cutting off of the whole body and masse of sinne, which riseth and buddeth from the carnall corruption of originall sinne.

*Verse 12. In that ye are buried with him through Baptisme, in whom ye are also raised up together, through the faith of the operation of God, which raised him from the dead.*

Where if you reply, that Abraham and other godly Patriarkes, and Fathers vader the law, had this circumcision of the heart, and yet notwithstanding receiued the outward cutting of the fore-skin, for a seale of that inward circumcision, I grant; and therefore you haue for an outward seale of your inward cutting & purging your corruption, the Sacrament of Baptisme: a seale, that with Christ you are buried vnto sinne: that sin is truly mortified and deadned in you, that it should no more raigne ouer you, nor you should liue to it.

Another fruit also of this circumcision, whereof Baptisme is a seale, is, that with Christ you are raised vp to newnesse of life, through faith, which God hath wrought in you by the same almighty power, wherby he hath raised Christ from the dead.

*verse*

*Verse. 13. And ye which were dead in finnes, and in the uncircumcision of your flesh, hath he quickned together with him, forgiving you all your trespasses.*

And no maruell though you haue neede of the same power to quicken you, which the Father declared in the raising vp of his Sonne, seeing also you are dead in finnes, shadowed and set forth by the circumcision of the flesh, and at once quickned together with him, in hauing all your finnes forgiven you.

*Verse. 14. And putting out the hand-writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastned it vpon the Crosse.*

As by his death he hath gotten vs remission of finnes, so by the same he hath blotted out the hand-writing which was witnesse of our finnes, as of a debt, wherein we stood bound to God: which hand-writing, standeth in rites and ceremonies of the law, which by his death is not onely blotted out, but by the same nailes whereby the blessed hands and feet were nailed to the crosse, as it were nayled through and cancelled.

*Verse. 15. And hath spoyled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.*

Neither is it maruell if by his Crosse these enemies were done away, seeing vpon the same crosse he hath spoiled the Diuell, and all the power and hoast of Hell: and hauing disarmed them, he made an open shew of them, triumphing vpon them in his Crosse, where they thought vtterly to haue vanquished and ouercome him.

*Verse. 16. Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.*

Wherefore as by this meanes, circumcision is taken away, so likewise is taken away difference of all meates and dayes. Therefore as in Christ, no man should condemne you for the vse of any meate and drinke, or in respect of a feast day, whether it be new Moone, or the three solemne Sabbaths; so if any man either ignorantly, or maliciously do condemne you, you shall not need to feare their iudgement.

*verse. 17. Which are but a shadow of things to come: but the body is in Christ.*

Considering that these things were but shadowes, which haue no more place, Christ the head being come.

*verse. 18. Let no man at his pleasure beare rule over you by humblenesse of minde, and worshipping of Angels, aduancing himselfe in those things which he neuer saw, rashly puffed up with his fleshly minde.*

Now hauing spoken of the Elements of the world, which are the ceremonies of the law, I come to the vaine Philosophy I gaue you warning of, against the which I obserue this rule, that you giue no man, of what shew soeuer, this power ouer you, that for his owne lust, in matters pertaining to God, he vsurpe authority, howsoeuer the doctrine he bring, carry a shew of humility: as for example, those that teach the worshipping of Angels, as meanes to come more easily to Christ. In which thing, what do they else but thrust theselues into things they neuer knew, only grounded vpon a proud conceit of their fleshly minde, notwithstanding their great pretence of humility?

*verse. 19. And holdeth not the head, whereof all the body furnished and knit together by ioynts and bands, increaseth with the increasing of God.*

Which errorr ought so much the more to be abhorred, as they which are infected with it, do not indeede, whatsoeuer they do in word, hold Christ fast, which is the head of the Church: of whō the whole body, as it were by ioynts and bonds, being furnished and compact together, is enriched & increased with an increase, which God both alloweth and giueth.

*verse. 20. Wherefore if ye be dead with Christ, from the ordinances of the world, why, as though ye liued in the world, are yee burdened with traditions?*

Now seeing you are dead with Christ, by whose death you are deliuered from the ceremonies of Gods owne law, wherewith as with certaine rudiments the people of the Iewes were trained to further perfection, which now they haue attained vnto in the doctrine of the Gospell; why as though you liued stil in the world, do you suffer your selues to be charged with the ceremonies of the world?

*verse. 21. As, Touch not, taste not, handle not.*

I say that which you and your false teachers say, Touch not such a thing, taste not such a meate, handle not such a one.

*verse. 22. Which all perish with the using, and are after the commandements and doctrines of men.*

All which things seeing that through the use of them they are consumed, haue no strength to life everlasting, especially being nothing but the doctrines and commandements of men.

*verse. 23. Which things haue indeede a shew of wisdom in voluntary religion, and humbleness of minde, and in not sparing the body: neither haue they it in any estimation to satisfie the flesh.*

I deny not but that they haue a colour and shew of wisdom, partly, in that in them there is a worship ouer and aboue that which God hath commanded, to whom no seruice is sufficient which we can do: partly through a kinde of humility, and partly in a hard vslage of the body: which yet are of no price, seeing they are of things wherewith the flesh is filled.

## CHAP. 3.

*Vers. 1. If ye then be risen with Christ, seeke those things which are aboue where Christ sitteth at the right hand of God.*



Being through faith ingrafted and incorporated into Christ, (as hath bene laid, & as your selues professe) as touching, sinne dead and buried with him: and as touching newnesse of life, quickned and risen againe: Now if in truth you be risen with Christ, then as Christ rising remained nohere on earth, but ascended vp into heauen, where vnder God, as touching his manhood, he is exalted in power and maiesty aboue all powers and principalities, in heauen and earth; so you by seeing & seeking after the graces that come from aboue, ascend vp whither he is gone.

*verse. 2. Set your affections on things which are aboue, and not on things which are one the earth.*

And

And to the intent you may carefully seeke after them, ye must first saueour and set your affections vpon the things that are aboue, and consequently not to set your affections vpon either the former corruptions of false doctrine, or else vpon the defilements of a corrupt conuersation of life: or finally vpon the perishable transitory things of this base world, all which are meere earthly.

*verse. 3. For yee are dead, and your life is hid with Christ in God.*

Vnto which distaste of earthly things you are called, in that you beeing risen with Christ, are consequently dead with him. Where if haply you should object, that there is small wisdom to quitte your former life, not being assured of another, and should aske how it should appeare you liue, seeing besides the afflictions you are exposed vnto, you feeble the daily incumbrance of sinne, which dwelleth in your mortall bodies: It is true that it is not so apparant, as that which is hidden from the world, and of your selues not so fully and feelingly vnderstood. Howbeit that ought not to dismay you: first, for that it is laid vp with God, who is a true keeper of it. And secondly for that as your life is hidden, so is Christs life and glory, who is the head.

*Verse. 4. When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.*

And lastly, for that when Christ, of whom you haue life, shall be made manifest in glory, then shall you also with him appeare glorious.

*verse 5 Mortifie therefore your members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry,*

Wherefore being assured of another life, mortifie your members that are earthly and carnal. If you aske what? I cannot reckon vp all, but I will touch some, those specially that you are infected with, wherby you may easily conceiue of the rest, such as are fornication, vncleane behavior, wantonnesse, euill concupiscence, and couetousnesse, which besides the excessiue desire of goods, is a kind of idolatry, for that men do put their trust in riches, that are couetous.

*Verse 6. For the which things sake the wrath of God commeth*

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*on the children of disobedience.*

For euery one of the which, the wrath of God commeth on those that remaine in them.

*Verse 7. Wherein yee also walked once, when ye lined in them.*

And the rather mortifie these sinnes as in times past you haue practised them, when being giuen vnto them, your naturall corruption as a kind of life, gaue power and mouing for the practise of them.

*Verse 8. But now put ye away euery all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouth.*

Now therefore that you are called to the hope of a better life, lay aside farre from you, as things you cannot abide the sight of, not onely the grosser sinnes before mentioned, but also all manner of sinne, without endeavour whereof, there is no true mortification. For example, anger, heate, from whence commeth malice, which breaketh out at the mouth, by railing and reuiling.

*Verse 9. Lye not one to another, seeing that ye haue put off the old man with his workes.*

Specially when you cannot truly charge them, take heede you lye not one against another: but putting off as an old and rotten garment, the old man which you bring from your mothers womb, with the actions thereof, as it were so many tatters.

*Verse 10. And haue put on the new, which is renewed in knowledge, after the image of him that created him.*

Now lest being found naked you be ashamed, put on, as a new and comely garment, the new man: which if you aske what it is, it is the same part which is renewed in you, to the likenesse of him that made you: which likenesse consisteth in the knowledge of God.

*Verse 11. Where is neither Grecian nor Jew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all; and in all things.*

Whereby shall come to passe, that howsoeuer the false teachers place it in beeing a Jew, rather than beeing a Gentile: circumcised rather than vncircumcised: and the opinion of the common sort is, that the Barbarian and Scythian is in a farre worse case than the Romane, and the seruant but a beast in respect of the free man: yet



with God there is no difference, seeing Christ, whom by a new birth they haue put on, is in all, and is all that God respecteth, and accepteth of.

*Verse 12. Now therefore as the elect of God, holy and beloued, put on tender mercy, kindnesse, humblenesse of minde, meeknesse, long suffering.*

To come to a more particular description of the new man, deck your selues (as it becommeth the elect of God, and such as are holy through his loue, the cause both of your election and holinesse) with tender compassion, easinesse to be employed, humility, mildnesse, long suffering.

*Verse 13. Forbearing one another, and forgiving one another, if any man haue a quarrell to another: euen as Christ forgane you, euen so do yee.*

Which vertues must be declared effectually, not onely in forbearing one another, but also in frankly forgiving one another, if any haue a quarrell one against another, euen as Christ hath frankly forgiven you, euen so do yee.

*Verse 14. And aboue all these things, put on loue, which is the bond of perfectnesse.*

And though those be singular vertues, yet aboue them all, as the roote and mother of them, decke your selues with loue, which is as it were a bond to bind in a bundle those, and all other vertues tending to perfection; and without which there is no soundnesse in any of them, what glittering shew soeuer they carry.

*Verse 15. And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye amiable.*

And though the spirit of the old man within you, hath a desire to contend, yet let the peace of God beare the sway and ouercome: vnto the which peace you are euidently called, in that you are members of one mysticall body. For the better entertainment of which peace, be gratefull one to another, as well in conferring, as in requiring benefites.

*Verse 16. Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your owne selues in Psalmes and Hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.*

To the end you may refraine all the vices aforesaid, and practise all the vertues aforesaid, together with all other vices to be auoyded, and vertues to be embraced, it is necessary that you be exhorted, that the word of God be as familiar vnto you, as if now in one house it dwelt with you; that you haue it also plentifully, & as it were treasured vp against the day of neede. Last of all, that you haue it in all wisdome, making choyce both of the things that are most important in it, and especially that which doth most concerne your selues, and your owne particular vse. auoyding all curious questions, tending rather to strife than to edification of God which is by faith. And as you must haue it for your owne vse, so also for the vse of others, as wel in teaching those that are ignorant, as in admonishing those that walke not according to their knowledge they haue receiued.

And in your meetings to make merry, let your mirth be shewed forth in Psalmes, singing as well with instrument as with voyce: also with hymnes of thanksgiving for benefites receiued: and for further variety against irksomnesse which our nature easily falleth into, with songs of praising God for his noble acts: all spirituall vnto the Lord, not onely with the voyce, but especially with the heart, with such both tune and gesture as may giue grace to the hearer.

*verse 17. And whatsoever yee shall do in word or deede, do all in the name of the Lord Iesus, giuing thanks to God euen the Father by him.*

To conclude (because it is infinite to speake of all things particularly) whatsoever you do in word or in deed, let it be such, as calling on the name of God in Iesus Christ, for good direction in them, you may returne with thankfulness to GOD the Father through Iesus Christ, the onely mediator betwene GOD and vs.

*verse 18. Wiues submit your selues vnto your husbands, as it is comely in the Lord.*

Having instructed you in the duties which are generall to all, I come to informe you in those that are speciall, according to the severall callings of euery one of you, as those which will easily come from you, if you haue well profited in the former. Now according to the order God himselfe keepeth in the 5. commandment, I will

begin with the duties of inferiours.

You wiues therefore, notwithstanding you haue other duties, I exhort you as to that which is hardest for yea, wherein you are customably shortest, and being performed, others will easily follow, that you be subiect and obedient, as to others that may be aboue you, (as parents and Magistrates) so specially vnto your own husbands, as that which is the most comely thing of all, because you know strue to comelinesse. Which obedience and subiection, is not yet so absolute, & so generall, but it hath this exception, so far as you are commanded things not vnlawfull by the word of God.

*Verse. 19. Husbands, loue your wiues, and be not bitter vnto them.*

You husbands, although you owe sundry duties vnto your wiues, yet specially I exhort you to loue the dearely, as that which you are most customably shortest in: and which being thoroughly settled in you, wil easily pul al other duties after it. And therefore be not bitter towards the, which cannot stand with loue.

*Verse. 20. Children, obey your parents in all things: for that is well pleasing vnto the Lord.*

You children, from a heart subdued and truly humble obey your parents, not by halues and so farre as they command things to your liking, but in all things, not contrary to the word of God, although it be to the crossing of your desires: for which cause let it be alwaies before your eyes as a goade to stirre you vp to this obedience, that in so doing you shall not onely please your parents, but doe a thing acceptable to the Lord himselfe.

*Verse. 21. Fathers, prouoke not your children to anger, lest they be discouraged.*

You parents abuse not your authority or the pliable minds of your children, either by commanding things vnlawfull, or by hard vsage of them to prouoke them to any vndutifulnesse towards you, or to haue no courage or comfort to doe the things required of them.

*Verse. 22. Seruants, be obedient vnto them that are your masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.*

You seruants, from a mind subdued obey your Maisters, whose commandement ouer you is but for a time whiles you are in this fraile estate, & that in all things which may stand with the keeping of a good conscience. Now your seruice must not be alone when your maisters stand by and looke one, as seeking onely to please your maisters: but in singlenesse of heart as fearing God, whose eye is alwaies vpon you, when your Maisters eye is off.

*Verse 23. And whatsoever ye doe, do it heartily, as to the Lord, and not vnto men.*

Your seruice ought also to be voluntary and cheerefull, as that which is due to the Lord, who loueth a cheerefull giuer, and not as vnto man that cannot discerne, whether it be done frankly.

*Verse. 24. Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.*

Knowing that you shall receiue in reward from the Lord, life, as an inheritance which he will freely as vpon his children, bestow vpon you: for it ought to vphold you in your dutifull seruice, that you serue not so much your maisters, which are but men, and therefore sometimes vnthankfull and vnable to recompence; but the Lord, who is both able, and will recompence your well doing.

*Verse. 25. But he that doth wrong, he shall receiue for the wrong that he hath done, and there is no respect of persons.*

Remembring on the other side that whatsoever he be that doth wrong, whether maister or seruant, thereof he shall receiue the punishment from the Lord: who accepteth neither the person of the seruant to pittie him, because of his poore and base estate, nor of the maister to spare him, because of his dignity, and high degree.

The end of the third Chapter.

## CHAP. 4.

*Vers. 1. Yee Maisters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a maister in heauen.*



Ou Maisters, looke that you yeeld vnto your seruants both wages, and meate and drinke, as that which is right: and with moderate rest and recreation, some further recompence, according to the good seruice they haue done; as that which is equall: considering that as your seruants are to render an account vnto you, so you must giue an account vnto your Maister which is in heauen.

*verse 2. Continue in prayer, and watch in the same with thanksgiving.*

And now to returne againe to the generall duties, & yet such as for the most part belong rather vnto you, than vnto other persons & Churches not so stated or affected as yours, I exhort you to take paines, and to continue in petitions and requests vnto God, with heed taken that it be not done carelessly and drowbly; the which both with continuance, painfulnesse, and watching, must be done and performed in thanksgiving for graces already receiued.

*verse 3. Praying also for vs, that God may open vnto vs the doore of utterance, to speake the mystery of Christ: wherefore I am also in bonds.*

Praying in both sorts, as for all men, and the faithfull aboue others, so especially for me and Timothy, that God would open our mouthes wide, as a gate (otherwise shut) is set open, that we may speake the secrets of Christ, naturally hidden from all men, and by dispensation of GOD, alwaies to the coming of Christ, obscurely knowne to the faithfull, yea to the Angels themselues: for which I am in hold.

*vers. 4. That I may utter it, as it becommeth me to speake.*

In which respect you are yet further to strengthen and stretch out your prayers for me, that all feare set apart, I may make it manifest as it is meet, both in regard of the excellency thereof, and the speciall trust of the Apostleship, which is committed vnto me.

*verse 5.*

*vers. 5. walke wisely towards them that are without, and redeeme the time.*

And seeing you dwell amongst those that are strangers from God, walke wisely, that you be neither infected with their evils, nor they have occasion to speake euill of the truth; and that by the light of your godly conuersation, they may be allured to giue eare to the truth: therein following the example of diligent Merchants, that to redeeme their losses that are past, watch to take all oportunity of gaining.

*vers. 6. Let your speech be gracious alwaies, and powdered with salt, that ye may know how to answer every man.*

More particularly looke to your speeches, in the wise ordering whereof Christian wisdom is singularly discerned, that it be alwaies (as sauory meate) well seasoned, whiles you shall be able to answer every man according as their particular estates require.

*verse. 7. Tychicus our beloued brother, and faithfull Minister, and fellow seruant in the Lord, shall declare vnto you my whole state.*

In the loue & care I beare vnto you, I haue sent Tychicus vnto you, who shall informe you of all my estate, whereof I know you will be glad to heare: whom that you may receiue as it becommeth, I commend vnto you for a brother, worthy to be beloued: also for a faithfull Minister, and my fellow in the Lords seruice.

*vers. 8. Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts.*

Whom I haue sent, as to let you vnderstand of mine affaires, so to know what case you are in, thereof to make report vnto me, and especially that he may comfort you at the heart, against the storme of persecution raised against you.

*verse. 9. With Onesimus a faithfull and beloued brother, who is one of you. They shall shew you of all things here.*

And with him, that the embassage may haue more authority, and that in the mouth of 2. witnesses the things concerning you or mee may be better assured, I sent Onesimus a brother both faithfull and worthy to be beloued, howsoeuer he hath slipped in time past; who is also one of the members of the same Church; these two shall giue you to vnderstand of all things that may concerne you, that are done in those parts,

*vers.*



*vers. 10.* Aristarchus my prison fellow saluteth you, and Marcus Barnabas sisters sonne, (touching whom ye received commandments. If he come vnto you, receive him.)

*Aristarchus* in loue saluteth you.

*vers. 11.* And *Iesus*, which is called *Iustus*, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

So doth *Marke* and *Iesus*: whom that you may be prouoked to loue againe, I would haue you to vnderstand, that touching *Aristarchus*, he is my fellow prisoner for the Gospell: touching *Marke*, he is sisters sonne to *Barnabas* that notable seruant of God, of whom you haue had commandement, that if he come vnto you, you should receiue him accordingly.

And touching *Iesus*, his conuersation hath bene such as thereby he hath gotten the surname of *Iust*. And of them all three together, there are great causes why you should respect them, for that they are of the race of the *Iewes*, with whom God hath made speciall covenant: especially seeing that of so great a number of *Iewes* that are here, onely these three, helpe to aduance the kingdome of heauen by giuing assistance vnto me.

*vers. 12.* *Epaphras* the seruant of *Christ*, which is one of you, saluteth you, and alwaies striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

*Epaphras* saluteth you, betweene whom and you there is a speciall bond, by reason whereof euen now absent from you, yet hee is one of you: and being as you know a worthy seruant of *Christ* in the Ministry of the Gospell, whereby his prayers are more effectuell, he prayeth continually with great strife and earnestnesse for you; that hauing entred into the holy profession of the Gospell, you may stand and abide in it, with dayly increase both in the knowledge and obedience of the whole will of God, vntill such time as by death you shall be complete and perfect men in *Christ*.

*vers. 13.* For I beare him record, that he hath a great zeale for you, and for them of *Laodicea*, and them of *Hierapolis*.

For howsoeuer, I am not priuy to his priuate prayers, yet I dare be bold so to write, because I my selfe am witnesse, how (notwithstanding his absence) he burneth in much loue towards you, & towards the

the brethren in Laodicea and Hierapolis, the rather for your sakes, which may either be furthered by their good, or hindered by their ill estate.

*verse 14.* Luke the beloued Physitian greeteth you, & Demas.

Luke the Physitian, one worthy to be beloued, saluteth you, and so doth Demas.

*verse 15.* Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

Salute the brethren in Laodicea from me, especially Nymphas & his family, which for their piety and good order in it, I may not vnicely terme a little Church.

*verse 16.* And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, & that ye likewise reade the Epistle written from Laodicea.

And when you haue read this Epistle in the Church, to testifie your communion as in all other good things, so especially in this sacred treasure of the word of Christ, procure it to be read in the Church of Laodicea, as of the other side, that you also reade the Epistle which was written from Laodicea.

*verse 17.* And say to Archippus, ~~that hee neede to the ministry~~ that thou hast receiued in the Lord, that thou fulfill it.

Tell also Archippus your Pastor and ordinary Minister, from me, that he looke more diligently to his charge of ministry, which he hath receiued of the Lord: that he do it not by halues, but that he performe it in euery respect, both of cheerful teaching, & of good example of life vnto the flocke.

*verse 18.* The salutation by the hand of me Paul. Remember my bonds. Grace be with you.

Finally, I haue sent you also my salutations, not by the hand of my Scribe, Secretary, (as the other salutations,) but by mine owne hand: whereunto (for a close of my letters) I adde my request vnto you, that you would in your prayers, remember my bonds, for the obtaining of whatsoeuer my captiue estate doth require.

And further, my humble prayer is for the grace of God, to be with you: and so I am assured that it will be.

FINIS.

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